

THE NEW
WEEK'S PREPARATION
For a worthy Receiving of the
LORD'S SUPPER,

As recommended and appointed by the
CHURCH OF ENGLAND:
CONSISTING OF
SUITABLE MEDITATIONS, AND SOME
NECESSARY FORMS;

WITH A
Companion for the Altar:

ALSO,
MEDITATIONS, and MORNING and EVENING PRAYERS
for the Closet or Family, &c.

TOGETHER WITH
Instructions how we should conduct ourselves after part-
taking of the LORD'S SUPPER; and a Scriptural
Explanation of it.

To which is prefixed

AN ESSAY ON FAITH.
Shewing its NATURE, ORIGIN, OPERATION and
CONNECTION with GOOD WORKS.

By the Rev. JOHN ROTHERAM, M. A.

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THE NEW
 WEEKLY PAPER
 FOR THE
 LONDON AND
 WESTMINSTER
 LITERARY AND
 SCIENTIFIC
 SOCIETY
 FOR THE
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TO THE READER.

IT may not be improper to mention the particular corrections and additions that have been made to this new edition; the whole has been revised, and such expressions have been altered, or expunged, as were not well adapted to that *Purity of Prayer*, necessary when we address the most intelligent of all beings.—The directions for our conduct after our departure from the Lord's Table have been attended to, and such instructions laid down, as will, it is hoped, be of service to young and less informed minds. There has been also added, amongst the number of additions, one that we hope will be particularly acceptable, being, an *ESSAY ON FAITH, and its CONNECTION with GOOD WORKS*; extracted from that excellent piece, written by the *REV. JOHN ROTHERAM, M. A.* Chaplain to the Bp. of Durham.—This piece first made its appearance before that respectable body, the *University of Oxford*, who requested its publication, for the good of mankind, in regard to their eternal welfare. “The Author has chosen to lay before the public a plain and rational account of faith, hoping thereby to do more effectual service, than by a direct attempt to refute the various errors that have

TO THE READER.

sprung from a wrong conception of this important doctrine, which is necessary to salvation, and is the corner-stone, on which is founded the answer to this great question, *What must I do to be saved?* Therefore leaving all human opinion behind, let us have recourse to the sacred *Records of Truth*, for information; and learn, from the gracious mouth of our *Saviour*, what is the true nature of Faith, who, when he commissioned his Apostles, said unto them, *Go ye into all the World, and preach the Gospel to every Creature. He that believeth and is baptized, shall be saved; but he that believeth not, shall be damned.* Here all is clear and perfectly intelligible. The single act of the mind concerning Faith, as is here described by our *Saviour*, is that of *believing*; and the object of Faith, is that history of our Redemption delivered by the inspired preachers of the Gospel, and now recorded in their writings. So plain and simple is the account of Faith, given us by the Author and Finisher of it." Therefore on this plan, we shall lay before the Reader, the NATURE, ORIGIN, OPERATION, and CONNECTION of FAITH with GOOD WORKS, hoping thereby to do service to our pure Religion, and good to mankind, in this appeal to their understandings, from the authority of the Scriptures, the WORD of God.

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New Week's Preparation, &c.

The Lord Jesus, the same night in which he was betrayed, took bread; and when he had given thanks, he brake it, and said, Take, eat; this is my body which is broken for you; this do in remembrance of me. After the same manner he took the cup, when he had supped, saying, this cup is the new testament in my blood; this do ye, as oft as ye drink it, in remembrance of me: for, as often as you eat this bread, and drink this cup, ye do shew the Lord's death until he come. *1 Cor. xi. 23, 24, 25. 26.*

On Monday Morning when you first awake, say.

ARISE, thou that sleepest; arise, my dull drowsy soul, and Christ will give thee light.

To thee, O Lord, do I lift up my eyes, my hands, my heart from this *Bed*, where my body hath taken its nightly repose, towards thy *Heaven*, where my soul hopes to have her eternal rest.

My voice shalt thou hear betimes in the morning; in the morning will I direct my prayer unto thee, and will look up.

When we rise.

* **I**N the name of Jesus Christ, who was crucified for our sins, and rose again for our justification, I arise from this place of bodily rest to fulfil thy will, O my God: preserve me, therefore, for the merits of his Cross and Passion, bless, govern and keep me this day, and for ever. *Amen.*

I laid me down and slept, and rose again, for the Lord hath sustained me. *Amen.*

When you are ready, look on your soul as still undressed, till you have said your prayers.

O Blessed Lord! who hast invited and commanded us to pray unto thee, let thy Spirit help my infirmities; and do thou so dispose my mind, and influence my heart in my preparation for a worthy receiving of thy holy Sacrament, that my prayers and praises may be acceptable in thy sight, through the mediation, and for the sake of Jesus Christ our Lord and Saviour. *Amen.*

O Almighty Lord God, mortify and kill all vice in me; and so strengthen me with thy grace, that by the influence of my life, and the constancy of my faith, I may always glorify thy great and holy name. Grant me the true circumcision of the Spirit; that

* From Bishop Cosin.

Mond. Morn.] *for the Sacrament.*

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that my heart and all my members being mortified from all worldly and carnal lust, I may in all things obey thy blessed will. Enable me to love my enemies, to do good to them that hate me, and pray for them that despitefully use me, and persecute me, in obedience to the command, and in imitation of the example, of my great Lord and master, Christ Jesus. *Amen.*

Here may be added (if time will permit) the Morning Prayer, which is the first of the occasional Prayers at the end of this book.

OUR Father, which art in Heaven; &c.

So far may be used every day in the Morning before the Meditation.

The Meditation for Monday Morning.

Upon our Saviour's invitation to the communion of his body and blood.

My little Children, these things write I unto you, that ye sin not. But if any man sin, we have an Advocate with the Father, Jesus Christ the righteous. 1 John ii. 1.

I. **C**OME now, O my soul, and let us retire from the pursuits of this vain deceitful world; and let us well consider the gracious and condescending invitations where-

with our blessed Lord and only Saviour hath called us, in his holy Gospel, to be partakers of his *Holy Table*. Why then this wavering, or coldness, O my soul! give ear to Eternal Truth, who will remove all thy doubts and fears by the following *Invitation*.

COME unto me all ye that labour and are heavy laden, and I will refresh you. The bread, that I give, is my flesh; which I will give for the life of the world: Take, eat, this is my body, which is given for you; this do in remembrance of me. He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him. The words, which I speak unto you, they are spirit, and they are life. Mat. xi. 28. John vi. 51. 1 Cor. xi. 24. John vi. 56, 63.

II. Rise then, my soul, and take thy swiftest wings, and fly to this great mystery. There we shall see the Prince of Peace sacrifice himself to reconcile us with the Father: there shall we see, O stupendous mercy! the Son of God with heavenly food entertaining the sons of men. Can we, O dear Redeemer! believe the wonders of this mystery, and not be ravished with the admiration of thy great goodness? can we acknowledge thy perfect veracity, and not believe this wonder of thy love? let us not then refuse to believe

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Mond. Morn.] *for the Sacrament.*

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our God, because his mercies transcend our capacities. None but an inconceivable infinite goodness could ever have imparted so dear, and tender, and rich a blessing.

III. When the impiety of men was at the height, and their treacherous heads plotting to betray thee; then did thy wisdom mercifully consult to overcome their malice with thy bounty. Immediately thou contrivedst an admirable way to invite all the world to a feast of wonders: A feast! where thy sacred body would be our food, and thy precious blood our drink. A feast! in which are continually wrought new miracles of love for us. Thus, as if it had not been love enough, to have given thyself on the Cross for us; thou hast found out a way to give thyself to us in the holy sacrament, to unite us with thyself by the most intimate union that is possible for us to conceive, and which we can better feel than express: to become the life, the strength, the support and comfort of our beings: nay, to become even one with me, and be unto me the very soul of my soul. O Lord my God! this is so inconceivable a blessing, so divine a union, that the very Angels, with awful admiration, contemplate thy wonderful condescension in it.

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IV. Lord,

IV. Lord, who are we, unworthy sinners, that thus thou regardest wretched dust? what is all the world compared to thee, that thus thou seemest to disregard thyself? it was for our sakes, and to draw us up to thy love, that thou hast commanded us to commemorate thy Passion, and present the merits of it before thy Father on earth, as thou dost present them to Him in Heaven. It was for our sakes and to help the infirmities of our nature, that thou didst appoint a commemorative sacrifice of that one oblation of thyself, once offered upon the Cross; and Bread and Wine so offered and blessed, as symbols of thy body and blood. What great blessings are these, O *Jesu*! that demand my praises?

V. O most adored Redeemer, let the sense of those inestimable blessings so influence my whole life and conversation, that I may be ever willing to desire thy coming, and long to see thee in thy glorious self. Object not against me, blessed Lord, that none can see thy face and live. Those fears thy love hath changed, and my fixed hope is now to live by seeing thee. Say not, O thou mild and gracious Majesty, if I approach thy presence I must die: rather instruct me so to die, that I may live for ever in thy presence.

The prayer on Monday Morning, to implore God's assistance in the course of this week's preparation, for receiving the Holy Sacrament.

I acknowledge my faults, and my sin is ever before me. *Psalm. li. 3.*

O Most glorious and ever-blessed God, in whose presence is fullness of joy, and at whose right-hand are pleasures for evermore; vouchsafe, I beseech thee, to discharge my mind of superfluous cares, and immoderate desires of the things of this world, and enable me so to employ my time this week, as may effectually prevent or resist all temptations. Let thy grace, O Lord, so powerfully assist my endeavours, direct my will, and strengthen my intentions, that I may do such things as are agreeable to thee, and suitable to the dignity of a Christian: and that I may fill up all the spaces of this week with meditations upon the most holy Sacrament, with acts of religion and charity; so that when the devil assaults me, he may not find me idle, and my Lord, at his second coming, may find me improving the talent committed to my care, that I may enter into his joy; to which, I beseech thee, O Father, to bring me, through the merits and intercession of thy dear Son, Jesus Christ our Lord and Saviour. *Amen.*

DIREC-

DIRECTIONS.

" Now repair to the *Public Service* at the
 " *Church*; or if you have not that opportunity,
 " spend your leisure time in a devout perusal of
 " some *pious Treatise* upon the *Sacrament*; that
 " you may go fully instructed to the *Lord's Table*.

✠ *Be sure to retire soon this evening to ex-
 amine your conscience.*

The Meditation for *Monday Evening*.

*Upon the vanities of the world, and the good-
 ness of God, in order to a worthy receiving
 of the most Holy Sacrament.*

He that loveth his life shall lose it, and he that hat-
 eth his life in this world, shall keep it unto life
 eternal, *John xii. 25.*

I. **A**WAKE, O my soul, from the sleep
 of sin; for, behold, life and death are
 set before thee; choose while thy gracious
 Lord allows thee time and day, lest the night
 and darkness overtake thy neglect: choose,
 but remember thy eternity is concerned, and
 believe ere thou makest thy choice.

II. Survey all the pleasures of the world
 before thee, and ask if any of them be worth
 eternal pains: ask if the vain forbidden
 things thou lovest, deserve thy affection bet-
 ter than thy Maker. Are they more worthy
 in themselves, or beneficial to thee, that thou
 mayest justly prefer them before thy Redeem-

er?

er? dost thou expect to be at rest, and satisfied by enjoying them, or everlastingly happy by their procurement? can they protect thee at the hour of death, or plead thy cause at the day of Judgment? Oh! no. They only deceive me with a smiling look, which I too often have proved by dire experience.

III. It is Heaven alone that yields a true content; it is Heaven alone that fills us with eternal delight. Say then, my soul, take away thy flatteries, false words, and leave me free for better thoughts, O infinite goodness! it is thyself alone I ought to choose; thou art happiness for ever. My portion hereafter I see depends on my choice here; and my choice here, O Lord, depends on thee.

IV. O most gracious God, do thou guide and instruct my soul, to make a right choice in thee. For, here we, alas! move slowly in the dark, led on by the argument of things not seen; but did we clearly see what we say we believe, we should soon change the course of our lives. Did we but see the damned in their flames, or hear them cry in the midst of their torments, how should we fear to follow them in their sins, which we know have plunged them into all those miseries! how should we strive against the next temptation, and carefully avoid the danger, by working out our Salvation! or,—did we but see the incom-

incomparable glories of the Saints ; or hear the sweet harmonious hymns which they continually sing, how should we study to imitate those holy ways, by which we know they arrived at all their happiness ! how should we seek all occasions of improvement, and make it our business to work out our Salvation ! did man but seriously consider what he says he believes, he would never live as he doth. Who can doubt but ere long he shall be turned into dust ? yet which of us lives as if we thought ever to die ?

V. Pity, O gracious Lord, the frailties of thy servant, and suffer not my blindness to lead me into ruin. Supply want of sight by a lively faith, and strengthen my faith by thy powerful grace : make me remember it is no trifling thing to gain or lose the kingdom of Heaven : make me choose wisely, and pursue my choice, and use as well the means, as the end. O set thou right the bias of my heart, that in all my motions I may draw off from the world ; that I may still incline towards thee, and rest at last in thy holy presence. Thou art my Lord, and I will serve thee in fear ; thou art my God, and I will love thee in hope : *What will it profit me to gain the whole world, and lose my own Soul ? or, what shall I give in exchange for my Soul ?*

 Follow the directions in page 8.

Mond. Even.] *for the Sacrament.*

11

A Prayer before examination, with a firm resolution to forsake the vanities of this wicked world.

Let a man examine himself, and so let him eat of that bread and drink of that cup, 1 Cor. xi. 28.

O Almighty God, thou searcher of hearts, who seest and knowest all my sins; help me so to search every secret of my heart, that I may leave no sin, if possible, unrepented of. Give me grace so impartially to judge and condemn myself, so humbly to repent and beg pardon, that I may not be condemned, when I shall appear at thy tribunal, in the great and terrible day of the Lord Jesus.

But alas! after the most strict examination we can make, who can tell how oft he offendeth? cleanse me therefore, O Lord, I beseech thee, not only from my presumptuous and known sins, but from all secret and unknown transgressions, for his sake, who died for sinners, Jesus Christ our Lord. *Amen.*

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The Week's Preparation

DIRECTIONS for Self-Examination.

“ **H**AVING devoutly prayed for God’s
“ assistance, doubt not but he will vouch-
“ safe it to you. And the better to dispose your
“ heart to the duty of self-examination.

“ Consider seriously, that it is appointed for
“ all men once to die, and after death to be called
“ to judgment.

“ That God hath appointed a day in which he
“ will judge the world in righteousness by Jesus
“ Christ. At whose coming all men shall rise
“ again with their bodies, and shall give an ac-
“ count of their own works: and they that
“ have done good, shall go into life everlasting;
“ and they that have done evil, into everlasting
“ fire: for the books shall be opened, and the
“ dead shall be judged out of the things written
“ in those books according to their works.
“ And then,

“ Consider how much, how nearly it con-
“ cerns you to judge yourself before that time,
“ that you be not judged, that is, condemned,
“ of the Lord.

“ But so many and various are the sins of our
“ lives in thought, word and deed, against God,
“ our neighbour and ourselves, that this work
“ will at best be confused, unless Christians have
“ proper helps to bring their several sins distinct-
“ ly to remembrance; so that I shall in this form
“ lay before you the several heads of our duty
“ to God, our neighbour, and ourselves, as the

“ most

“ most effectual help in this case; that upon
“ each particular head, you may examine your
“ past life, and try the present disposition of
“ your heart.

“ *First*, When you examine yourself, let it be
“ chiefly about your wilful sins, and sins of
“ commission; and be not over scrupulous,
“ either to accuse yourself of sins you never
“ committed, or to reckon up all your infirmi-
“ ties; for that would render your examination
“ endless and impracticable: and though there
“ may be some sins that you may doubt whether
“ you have committed; others you may fear
“ you have forgot; yet be not discouraged:
“ for when you have acted honestly and sincerely,
“ rest satisfied. But what sins you cannot recol-
“ lect and find out, so as particularly to confess
“ and bewail, you ought to conclude under a
“ general repentance for whatsoever you have
“ done amiss; and to pray that God would cleanse
“ you from your secret faults. Observing where
“ ever you find yourself innocent, to glorify
“ God, and beg of him so to preserve and con-
“ tinue you.

“ *Secondly*, If you have not wholly neglected,
“ and yet desire particularly to increase in some
“ Christian-virtue, lift up your heart to God,
“ for his holy Spirit to aid and assist your sincere
“ endeavours to grow in it; for we are not
“ barely to avoid sin, but to grow in grace and
“ goodness.

“ *Thirdly*,

“ *Thirdly*, When you think of any sin you
 “ have committed often or deliberately, or
 “ against the checks of conscience, or against
 “ frequent admonitions, or lastly, against your
 “ own special vows and resolutions to the con-
 “ trary ; you must take into the account such
 “ aggravating circumstances as increase and
 “ heighten the guilt of it, to increase your
 “ shame and sorrow, and to shew you how
 “ greatly we stand in need of God’s pardon for
 “ what is past, and of his assisting grace to
 “ preserve and strengthen us in the ways of his
 “ laws, and works of his commands. And

“ *Fourthly*, Some, where they have found
 “ themselves guilty upon any head, whether of
 “ omitting a duty, or committing a sin, have
 “ written down the sins they have been guilty
 “ of, or have marked them in the margin of
 “ their book, that they might be able to make
 “ a more exact and particular confession of their
 “ several offences before God, and enter their
 “ vows and resolutions the more distinctly against
 “ them : and this may be farther useful ; for
 “ by comparing one time with another, you will
 “ better discern the amendment of your life, and
 “ growth in Christian virtue : but this is only
 “ advice ; for every person is left to judge
 “ for himself of the usefulness and expediency
 “ of this method.

“ *Fifthly*, They that cannot quiet their con-
 “ science by this examination concerning the
 “ lawfulness or unlawfulness of this or that
 “ action, or that meet with scruples and diffi-
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culties of any other kind, let them first pray to God to enlighten and establish their mind, and then have recourse to some learned and pious minister of God's word, always remembering to be honest and impartial in this work, between God and their own consciences; for it is in vain to hope to hide any thought, action, or design, from his all-seeing eye, who is the great searcher and judge of all hearts.

Heads for the examination of our conscience, upon those duties wherein God's honour, and our own and neighbour's goods are concerned.

Search and examine your own consciences, and that not lightly, and after the manner of dissemblers with God; but so that you may come holy and clean to such an heavenly feast, in the marriage garment required by God in holy scripture, and be received as worthy partakers of that holy table. *The first exhortation in the communion Service.*

Come now, let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool. *Isaiab. i. 18.*

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I. Concerning our duty towards God.

ENTER now, O my Soul, into the secrets of thy heart, and examine whether thou dost believe and consider that God, by his *Providence*, governs the world, and all things in it?

That he beholds the most secret thoughts and actions of thy heart and life, and will judge thee with severe justice at the last day?

Art thou warned by the sense of God's all-seeing Providence, to take heed to thy ways?

Dost thou ascribe the success of thy undertakings to the good Providence of God over thee?

Dost thou pray daily for the protection of God, and his blessing upon thy honest endeavours?

Hath the *goodness* and *mercy* of God, in creating, preserving, and redeeming thee, that effect upon thy heart, as to make thee love him, and desire to please him before, and above all things?

Have the many testimonies, which thou hast received of God's mercy and goodness, created in thee a comfortable *hope* in him?

Hast thou never so far presumed upon his mercy, as to encourage thee to sin against him?

Hath

Hath the consideration of God's *majesty* and *greatness* imprinted awful and reverend thoughts concerning him, and raised in thee modest and humble thoughts concerning thyself?

Doth the consideration of the *power* and *justice* of God make thee afraid to provoke him, and afraid of offending him more than man?

Dost thou stedfastly rely upon the *truth* and *promises*: of God under all distresses and calamities, so as to wait patiently for deliverance in his good time, and never to try to deliver thyself out of calamity by sinful means?

Hast thou resigned thyself, and all thy concerns, to the all-wise and good Providence of God?

Art thou not immoderately careful and anxious about outward things?

Hast thou not profaned the holy and dreadful name of God, by perjury and unlawful oaths, or by customary swearing or cursing in thy common conversation?

Hast thou not mentioned the name of God, or of his Son Jesus Christ, irreverently or lightly in thy conversation?

Dost thou take care to admonish and reprove others for their sins, so far as thou mayest with prudence and decency?

Hast

Haſt thou faithfully received the Scriptures, not as the word of man; but, as they are in truth, the word of God?

Doſt thou read and obſerve them, in order to make them the rule of thy life?

Have the promiſes and threatnings therein prevailed with thee, to govern thyſelf according to the holy and admirable precepts therein delivered?

Haſt thou honoured him by a reverend uſage of whatſoever things or perſons belong to him, and are dedicated to his honour and ſervice?

Doſt thou conſider the *Lord's Day*, as ſet apart by God for the care of the Soul, and the preparation of ourſelves for the next life, and for his more immediate worſhip, in keeping it holy, to thoſe ends for which it was appointed? by attending the public ſervice of the Church? in reading and hearing his holy word? in prayer and meditation, and good diſcourſe?

Doſt thou go to Church with a hearty intention to ſerve God, and to be inſtructed in thy duty, or reminded of it? and not for faſhion's ſake?

Doſt thou afterwards reflect upon what thou haſt heard, and lay it up in thy heart, that thou mayeſt live according to it?

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Hast thou so little regarded this holy day, as to spend it in travelling, and taking unnecessary journies thereupon, such as might as well have been performed on any other day?

Hast thou every day duly prayed to him, and praised him for mercies received?

Have thy prayers and praises been always accompanied with such a sense of God, and such seriousness, fervency and affection, as he requires?

Hast thou (notwithstanding the means of grace and the light of the Gospel) suffered thyself to live in ignorance of him, and thy duty?

Hast thou not been so foolish as to put off thy repentance, thereby rendering thyself less able to set about it?

Hast thou a reverend regard to the *Sacraments*, which God hath appointed in his Church?

Art thou mindful of thy part of the covenant made with God in Baptism?

Hast thou made it thy care to live suitable to thy Sacramental profession, and solemn engagements?

Hast thou seriously considered that amazing instance of the love of Christ, in redeeming thee from the bondage and dominion of sin, and the tyranny of the devil?

Dost

Dost thou depend upon the merits and satisfaction of Christ, and dost thou hope for acceptance with God, only through him, and not for any merit of thy own?

Hast thou frequented the holy Sacrament of the Lord's supper? or hast thou not staid away through causeless prejudice, or feigned excuses, being unwilling to part with thy sins? or,

Hast thou at any time received the blessed Sacrament without repentance, and a steadfast purpose to lead a new life; without a firm and lively faith; a hearty and thankful remembrance of the love of Christ, in giving himself to be a sacrifice for our sins, and without a sincere and universal love and goodwill to all mankind?

II. *Concerning our duty towards our neighbour.*

TURN now, O my Soul, and seriously consider whether thou hast discharged thy duty to thy neighbour? and first reflect, that, in the sense of the Gospel, not only the person who dwells near thee, but every man, is thy neighbour.

Dost thou consider thy neighbours as thy brethren and fellow-members of the body of Christ?

Hast thou had that universal love and charity for all men, as to desire all good to them,
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without so much as wishing evil or harm to any one?

Hast thou, in conformity to this rule, endeavoured in thy place and station to prevent evil and damages to the Souls and bodies, and estates of others?

Hast thou ever been the means of hurting the *Soul* of thy neighbour, in drawing him to sin by thy authority, allurements, or example?

Hast thou discouraged or deterred any one from the serious practice of religion and piety?

Hast thou sought and endeavoured to bring those to repentance, whom thou hast any ways led into sin?

Dost thou endeavour to restrain thy neighbour from running into sin, by seasonable cautions and friendly admonitions?

Hast thou delighted to grieve any one?

Hast thou ever injured the *Body* of thy neighbour, by murder, maiming, or hurting it, or been the means and occasion of doing any of these?

Hast thou been guilty of fighting or attempting duels?

Hast thou enticed or corrupted thy neighbour's *Wife* or his *Daughter*, or any other belonging to him, and under his care?

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Hast thou injured thy neighbour; in his goods or estate, by damaging him; by defrauding or over-reaching him in bargains, or contracts; or in his good name, by slandering, backbiting, or insult?

Hast thou performed thy words and contracts without shuffling, treachery, or deceit?

Hast thou envied the good and prosperity of thy neighbour?

Reflect if thou hast published thy neighbour's faults, when neither the glory of God, nor the good of others, made such a publication necessary.

Dost thou delight in laying open the fail-ings of thy neighbour?

Hast thou borne false witness against any man in a court of justice, or reproached, reviled, and railed against thy neighbour in thy ordinary conversation?

Dost thou encourage backbiters, by listening to them, or giving too easy credit to their slander?

Hast thou oppressed thy neighbour by thy power and authority, or by extortion, and griping usury?

Dost thou make a conscience of speaking according to truth?

Hast thou endeavoured to assist thy neighbour in any distresses, to comfort him in his troubles;

troubles; or when aspersed wrongfully, to vindicate his reputation?

Hast thou, in the management of thy estate or calling, run into debt without hopes or design of payment?

Hast thou openly by force, or secretly by theft, taken away the goods of thy neighbour, or betrayed him in any matter committed to thy trust and management?

Art thou ready to make restitution according to thy power, for the wrong and injustice thou hast at any time done thy neighbour?

Hast thou scoffed at or vilified thy neighbour, for deformity of body or weakness of mind?

Hast thou had a more special love to all true and sincere christians, meekly borne with their infirmities, and heartily desired and sought their welfare?

Hast thou relieved the wants and necessities of thy neighbour according to thy ability, as one that is affected with them, and duly sensible that thou art liable to the same wants, distresses, and troubles with others?

Dost thou approve thyself careful of thy family, thy friends and relations, or any others committed to thy care, to counsel, or comfort, to reprove, as occasion is given, and need requires?

Hast thou been mild and gentle in thy carriage

riage towards thy *inferiors*; courteous, affable and obliging towards thy *equals*; and dost thou pay due honour and reverence to thy *superiors* in church and state, for conscience-sake, as having their authority from God?

Dost thou shew due thankfulness and gratitude to all thy *benefactors*?

Art thou ready, after the example of our blessed Saviour, to forgive, to do good to, and to pray for, thy enemies; and dost thou not seek or desire opportunities of revenge?

Dost thou enforce upon thy mind, as oft as thou meetest with any provocation to revenge or resentment, as much as possible *to live peaceably with all men*?

III. *Concerning our duty towards ourselves.*

HAST thou lived without the thought and consideration, that thou wast created by God to be eternally happy or miserable after this life; and notwithstanding thy interest and thy duty, and the express command of God, call and oblige thee to be much and frequent in the exercise thereof?

Hast thou duly considered the terms and conditions, upon which God hath promised to make thee everlastingly happy?

Hast thou not wasted thy time in idleness, or vain pursuits?

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Hast thou laid to heart the shortness and uncertainty of this present life, and daily improved it to the best advantage?

Dost thou remember, that after this life we must give an account of all our actions?

Hast thou exercised a daily care and watchfulness over thy deceitful heart, resisting its importunities and lusts?

Hast thou contented thyself with only the form and outside of religion and Godliness, neglecting the life and power thereof?

Hast thou diligently and earnestly implored the aid and assistance of the holy Spirit of God, to renew and sanctify thee?

Dost thou study to attain a true *humility* and to become sensible of thy own follies and frailties?"

Dost thou resist the first risings of pride, and an immoderate opinion of thy own understanding? and study to improve it to God's glory, and the good of mankind?

Dost thou endeavour to acquire a *meek* and *quiet* Spirit?

Hast thou behaved with pride, and haughtiness in conversation and carriage?

Hast thou been angry without cause, or above just cause?

Hast thou been pettish and froward in little things, and upon meer mistakes, and involuntary errors in others, for want of re-

viewing things in their just nature, weight and measure?

Art thou *contented* with the condition which God hath allotted thee in this world?

Hast thou been immoderately concerned, and anxious about present things?

Hast thou been too covetous of the world; its riches, honours, and pleasures?

Hast thou sought to gain, or to keep them by sinful means?

Dost thou envy others, because their condition is more plentiful and prosperous than thy own?

Hast thou been diligent in doing thy own business, and to provide those things that are needful and expedient for thyself and family, and such as depend upon thee?

Hast thou endeavoured to make thyself useful in the world, and charitable to thy fellow creatures?

Hast thou restrained thy appetites? Hast thou not committed excess in eating and drinking, in sleep, or recreations?

Dost thou choose and desire such *recreations* only as are honest and innocent?

Dost thou fast and pray for the subduing and mortifying of thy lusts?

Hast thou been guilty of adultery, fornication, or any wanton discourses, which are apt to excite unlawful desires in the heart?

Hast

Hast thou had an impure heart, or unclean affections, or offended by any unchaste thoughts, words, or actions?

Dost thou use moderation in thy apparel suitable to thy condition and abilities?

DIRECTIONS.

N. B. " Thus far all persons without distinction
" are concerned to examine themselves in relation
" to the sins they have committed against God,
" their neighbour, and themselves. But upon
" the following heads, enquiry is only to be made
" as they shall agree with every one's particular
" circumstances and relations in life.

The duty of a Child to the Parent.

HAST thou revered and honoured thy parents, obeyed their lawful commands, and attended to their wise counsels and instructions, and that for conscience-sake?

Dost thou shew all love and gratitude to them for thy being and education?

Dost thou heartily wish and pray for their life and prosperity?

Hast thou, according to thy ability, made a comfortable provision for them, if reduced to want?

Dost thou dutifully conceal and excuse their failings and infirmities?

Hast thou been disobedient to them; dishonoured them in thy mind, or carried thyself

self rudely and irreverently in thy behaviour towards them?

Hast thou mocked or spoken evil of them?

Hast thou been stubborn or obstinate towards them? and endeavoured to cast off thy subjection to them?

Dost thou secretly wish the death of thy parents, out of impatience to be delivered from their government, or possessed of their estate?

Didst thou dispose of thyself in marriage without their advice or consent?

The duty of a Parent to the Child.

AR T thou diligent in thy calling, to enable thyself to nourish and sustain thy children?

Hast thou diligently preferred their eternal before their temporal interest?

Hast thou taught them, as they were capable of learning, to know, to fear, love, and worship God with a perfect heart and a willing mind?

Hast thou taught them, how to govern their passions, to moderate their affections to worldly things; and encouraged them, by thy own example, to follow that which is good?

Dost thou watch over their behaviour, and see that they practise what they have been taught?

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Hast thou not been too fond and indulgent to them; suffering them to go on in their follies and sins, without such correction and reproof, as in duty thou wast bound to give them?

Art thou any ways accessory to the sins of thy children, by any ill example? Or by giving them such an education, as would naturally lead them into pride and vanity?

Hast thou done thy part to provide what was necessary and convenient for their living, and comfortable subsistence and being in the world?

Dost thou bless them, and commend them to the favour and guidance of God?

The duty of Brethren and Sisters.

HAST thou had a tender affection, and a compassionate concern for thy brethren and sisters, endeavouring to promote their good, both spiritual and temporal?

Dost thou always strive to keep up brotherly love and unity in the family?

Dost thou not secretly wish their death or disgrace, to make thy own fortune the more plentiful?

Hast thou recommended them to God in thy prayers? Or,

Hast thou not been unconcerned for their welfare, and destitute of natural affection towards them?

The

The duty of a Wife to her Husband.

HAST thou refused to comply with those commands, in which God requires thee to obey and serve, to love and honour thy husband?

Art thou loving to him, and desirous to render his life as easy and comfortable as thou can'st?

Hast thou provoked him, or published his faults?

Hast thou spoken ill of him?

Hast thou borne with his infirmities?

Hast thou given him cause of jealousy, or been unfaithful to his bed?

Hast thou been frugal in the management of thy expences, with respect to the circumstances and condition of thy husband? Or,

Hast thou squandered away thy husband's substance?

Hast thou kept thyself within those bounds, which both reason, religion, and the condition of thy husband require? Or,

Hast thou been indifferent and careless in thy carriage towards him, neglecting to do what thou didst or mightest know would oblige and please him?

Hast thou been unconcerned in his joys and sorrows?

Hast thou neglected to recommend him

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to the grace and protection of God in thy prayers?

The duty of a Husband to his Wife.

HAST thou been faithful to the solemn contract and engagement made in the presence of God, at the entering upon the state of matrimony?

Dost thou love thy wife, and shew it in a kind, tender and gentle behaviour towards her?

Art thou faithful to her bed?

Hast thou neglected to defend and protect thy wife, to maintain and provide for her?

Hast thou been peremptory, rigorous, and magisterial in thy commands?

Hast thou omitted to pray for her, and to share with her in all her reasonable joys and sorrows?

The duty of a Servant to his Master or Mistress.

HAST thou been faithful and industrious in serving thy master and mistress?

Dost thou obey them in all lawful commands chearfully, and in obedience to God, whose Providence hath set them over thee?

Hast thou purloined, or stole, or any way defrauded them of their goods, or been careless and wasteful of them?

Dost thou not take the advantage of their absence, to be idle, or unjust to them?

Hast

Hast thou any ways injured them in their reputation?

Hast thou, as much as in thee lay, lived quietly and peaceably with thy fellow-servants?

Hast thou not been spiteful and malicious against them?

Hast thou exercised that tenderness to the children in the family, that was justly and reasonably expected from thee?

Hast thou prayed for thy master and mistress, and the rest of the family in thy private prayers?

The duty of a Master or Mistress to a Servant.

HAST thou treated thy servants as a Christian, and like one who believes that he has a Master in Heaven, to whom he must render an account?

Hast thou performed the conditions thou wast obliged to, when thou didst take them into thy service?

Hast thou taken care to provide such food as was fitting for them?

Art thou reasonable and moderate in the commands which thou layest upon them?

Dost thou admonish and correct them with calmness and gravity, when they transgress their duty?

Has not thy severity put them upon cheating and lying? for that will make thee a partaker with them in their sin.

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Hast thou been remiss in suffering them to neglect their duty to God?

Hast thou afforded them time and opportunities for the service of God in public and private?

Dost thou set them an example of sobriety and Godliness in thy own life, and conversation, and dost thou encourage their living soberly and religiously, by proper marks of thy kindness and favour?

Hast thou been constant in thy daily devotions with thy family?

The Duty of a Magistrate.

HA S T thou made it thy endeavour to be a terror to evil-doers, and to give a becoming countenance to those that do well?

Hast thou not been more intent upon thy own private interest, than in advancing the common good?

Hast thou endeavoured to inform thyself of thy duty in order to the doing of it, when thou hast been called to any Public Office?

DIRECTIONS.

“When you have once thoroughly examined yourself, and made a particular confession of the sins of your whole life, and begged pardon; there is not the same absolute necessity of such a laborious examination, at your next communicating; especially if you examine
PART. I. C yourself

" yourself carefully every night, and daily re-
 " pent of the evil of the day past, and are not
 " conscious to yourself of any great and noto-
 " rious sins, since your last confession: for if
 " you are not, the examination, and confession,
 " only of what passed since your last communi-
 " cating, together with a general confession of
 " your former sins, and a solemn renewing of
 " your former acts of repentance, may be suf-
 " ficient. But if your conscience accuses you
 " of any culpable neglect in your last examina-
 " tion, or of any great relapses, or of any wil-
 " ful violations of your last vows and resolu-
 " tions; in those and the like cases, it is the
 " surest way to begin all your repentance again.
 " I am sensible it is not easy to enumerate all
 " the instances of duty reducible to these three
 " heads, concerning *God*, *one's Neighbour* and
 " *one's Self*; nor to set down the several branch-
 " es and violations of them: But the method
 " here proposed, will, I am persuaded; (if
 " carefully attended to) assist any one in getting
 " a competent knowledge of his own state and
 " condition. And as the foregoing examina-
 " tion of our lives, is in order to the confession
 " of our sins, and that such a distinct sight and
 " consideration of them may create in us hum-
 " ble and contrite hearts; so when we are come
 " to a sufficient knowledge of our sins, by the
 " foregoing method of examination, our next
 " step is to *Repent* of them; and the first part
 " of our repentance is to make an humble con-
 " fession of our violence and unworthiness in
 " committing them.

A profession of Godly Sorrow for our Sins, and a resolution of new obedience towards God, to be made on Monday Evening.

I will arise and go to my Father, and will say unto him, Father, I have sinned against heaven, and before thee, and am no more worthy to be called thy Son, *Luke xv. 18, 19.*

O LORD? I call my ways to remembrance with a troubled heart; my evil doings are before my eyes; they are a burthen upon my spirits, a sore burthen, too heavy for me to bear. But now, O my God, with a heart truly sorrowful and penitent, I turn from my evil ways, resolving by thy grace to become a new creature: from this day forward I am fully determined to betake myself to a religious course of life; O preserve me from all iniquity!

O Lord, I am not worthy so much as to lift up my eyes unto thee; but whither should a wretch in guilt and misery look, but unto thee, the fountain of all mercy? whither, but to a God, whose mercy is greater than my wickedness? to a God, whose property it is to be kind to his enemies; and whose patience to bear with my sins, is as great as his power to punish them; and who had much rather be reconciled to me than take vengeance upon me? whither indeed, but to thee, O God of all grace and comfort!

who shewest mercy to the unworthy, and inviteſt me with all the tenderneſs of a compaſſionate Father to turn from my evil ways, that my ſoul may live, and be for ever happy in thy eternal kingdom.

Therefore, encouraged by thy goodneſs, O Lord, I addreſs myſelf unto thee, who am ready to ſink under the heavy load of guilt and miſery: and yet I make no plea, but for thy mercy; nor have I any pretence to claim it, (for, alas! I muſt with ſhame acknowledge, I have very much abuſed it) but through thy unbounded love; I know I have a moſt merciful Saviour, who died to purchaſe Salvation for me; and who now powerfully intercedes with thee for the pardon of true penitents. For the ſake of his bleſſed name, receive me graciously to thy mercy, and be not angry with me for ever!

Forgive me, O merciful Father, for I am heartily ſorry for all the evils which I have done: I have ſinned *againſt thee*, by—(*here recollect and confeſs your ſins againſt God, with the aggravations that accompany them, as ſet down in pages 12, 13, 14, 15, 16. For inſtance*, Lord, I have committed this ſin, or theſe ſins, often againſt the cheeks of conſcience, &c. *and then add*) Father I have ſinned againſt Heaven and in thy ſight, and
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am no more worthy to be called thy Son: O pity, and cleanse, and forgive, and save me, for thy mercies sake. I have sinned *against thee*, and against myself, by—(*here confess the sins committed against yourself, and their aggravations, &c. as set down in pages 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, and say as before*) Father, I have sinned against Heaven, and in thy sight, and am no more worthy to be called thy Son; O pity, and cleanse, forgive, and save me, for thy mercies sake. I have sinned, O Lord God, I have sinned against thee, and against my neighbour, by—(*Here confess the sins against your neighbour, with their aggravations, &c. as they are set down in pages 20, 21, 22, 23 add as before*) Father I have sinned against Heaven, and in thy sight, and am no more worthy to be called thy Son: O pity, and cleanse, and forgive, and save me, for thy mercies sake. Forgive all my sins, for I am fully resolved, by thy grace, to love and serve thee: forgive me, O most gracious God, for I forgive all that have offended me, and do intreat thee to forgive them likewise. O Lord God, my wickedness is great and my iniquities are numberless; and my heart would fail me, but that I will know thy mercies are more numberless than my sins. O do not punish me according to my sins; but

extend thy mercy and pardon to me for my dear Redeemer's sake, Jesus Christ our Lord.
Amen.

Then say,

Turn thee, O Lord, and deliver my Soul: O save me for thy mercies sake. *Psalms vi. 4.*

HEAR me, O gracious God and Father, and breathe into my heart that spirit, which renews us after thine own image, in righteousness and true holiness.

O Lord Jesus, who seekest out sinners to turn them from their evil ways, do not reject me now, when I seek thee. I am poor and naked, Oh! cloath me with thy righteousness, my good thoughts are changeable and inconstant; but Oh! do thou stablish and fix them by thy grace; set up thy kingdom, O Jesu, in my heart; for to become thy faithful servant is more to me than to have the empire of this world. Keep me steadfast in serving thee, till thou takest me finally to thyself.

A Prayer of Resignation to the will of God.

Thy will be done in earth as it is in Heaven.
Mat. vi. 10.

O Lord Jesus! I give thee my body, my Soul, my substance, my friends, my life; dispose of me, and all that is mine, as it seemeth best to thee, to the glory of thy
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holy name. Lord, I am not now mine, but thine; therefore claim me as thy right; keep me as thy charge, and love me as thy child.

Amen.

O Saviour of the world, save me; who by thy cross and passion hast redeemed me, help me and save me, I beseech thee, O my God.

Amen.

Give me, O Lord, spiritual wisdom, that I may discern what is pleasing to thee, and follow what belongs unto my peace; and let the knowledge and Peace of God, and of Jesus Christ our Lord, be my guide, and my portion all the days of my life.

To the king eternal, immortal, invisible, and only wise God, who is the ever-blessed and adorable Trinity, be all honour and glory, thanksgiving and praise, now and for evermore. *Amen.*

A Prayer to conclude our Devotions upon this day and every day in the week.

Verily, Verily, I say unto you, whatsoever ye shall ask the Father, in my name, he will give it you.
John xvi. 23.

ALMIGHTY God, who hast promised to hear the petitions of them that ask in thy Son's name: I beseech thee mercifully to incline thine ears unto me, who have now made my prayers and supplications unto thee: and grant that those things which I have faithfully asked, according to thy will, may be effectually obtained, to the relief of my necessities, and to the setting forth of thy glory, through Jesus Christ our Lord. *Amen.*

The Blessing.

THE peace of God which passeth all understanding, keep my heart and mind in the knowledge and love of God, and of his Son Jesus Christ our Lord; and the blessing of God Almighty, the Father, the Son, and the Holy Ghost, be with me now and at the hour of my death. *Amen.*

*On Monday night (and the rest of the Week)
at going to bed, say,*

I Will lay me down in peace and take my rest, for it is thou, O Lord, only that makest me dwell in safety.

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Into thy hands I commend my Spirit,
for thou hast redeemed me, O Lord, thou
God of truth.

Have mercy upon me, O Lord, now, and
at the hour of death. *Amen, Amen.*

* The Meditation for Tuesday Morning.

*Upon God's Mercy and Christ's Incarnation,
to prepare us for a worthy Receiving of the
Holy Sacrament.*

God so loved the World, that he gave his only begot-
ten Son, that whosoever believeth in him should
not perish, but have everlasting Life. *John iii. 16.*

I. **D**RAW near, all ye that fear the Lord,
and I will tell you what he hath done
for my soul; hear, and I will tell you what
he hath done for yours, and the wonders of
his bounty towards all the World. When
we lay asleep in the shades of nothing, his
Almighty hand awakened us into being;
not to that of stones, or plants, or beasts,
over which he has made us absolute Lords;
but to a body wonderfully made, and an im-
mortal Soul, little inferior to his glorious
Angels; he imprinted on our Souls his own
similitude, and promised to our obedience a

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• *Here you may observe the directions given, page 3.*

share in his own felicity; he endued us with appetites to live well and happy, and furnished us with means to satisfy those appetites; creating a whole world to serve us here, and providing a Heaven to glorify us, hereafter.

II. These are the favours of God's infinite goodness: But what return have we made to him? My Soul should blush for shame, should weep for grief at so extreme an ingratitude. We childishly preferred a trivial apple before the law of our God, and the safety of our Souls: we foolishly exchanged the pleasures of paradise, and the eternity of Heaven, for a little needless satisfaction.

III. Behold the unhappy source of all our miseries, which still increased as they went farther on, till they brought down a flood of justice to drown their enormous iniquity; and here, alas! had been an end of Man, a sad and fatal end of the whole World, had not our wise Creator foreseen the danger, and in mercy prevented the extremity of the ruin, reserving for himself a few choice plants to replenish the earth with more hopeful fruit: Yet they grew quickly wild, and brought forth four grapes, and their children's teeth were set on edge; quickly they as-
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pired to an intolerable pride of fortifying their wickedness against the power of Heaven.

IV. This rebellion provoked justice to a second deluge, and to bring again a cloud over the earth; but mercy discovered a bow in the cloud, and our faithful God remembered his promise, allaying their punishment with a milder sentence, and only scattered them from the place of their conspiracy; which yet his Providence turned into a blessing, by making it an occasion of peopling the world. Still their rebellious nature disobeyed again, and neither feared his judgments, nor valued his mercies; but with a graceless emulation propagated sin, as far as his goodness propagated mankind. Then he selected a private family, and increased and governed them with a particular tenderness, giving them a law by the hands of Angels, and engaging their obedience by a thousand favours; but they likewise neglected their God and Heaven, and fell in love with the ways of Death.

V. When thou hadst thus, O merciful Lord, used many remedies, and our disease was beyond their power to cure; when the light of nature proved too weak a guide, and the general flood too mild a correction; when the miracles of *Moses* could not soften their hearts, nor the law of Angels bring any to perfec-

perfection; when the whole was reduced to this desperate state, and no imaginable hope left to recover us; behold! thy eternal wisdom finds an amazing expedient, the last and highest instance of almighty love; he resolves to cloath himself with our flesh, and come down amongst us, and die to redeem us, and has left us to the blessed sacrament of his body and blood for a perpetual remembrance of the same.

VI. Wonder, O my Soul, at the mercies of the Lord! how infinitely do they transcend even our utmost wishes? wonder at the admirable Providence of his councils; which are exactly fitted to their great design! had our Saviour been less than God, we could never believe the sublime mysteries of his heavenly doctrine: had he been other than man, we must needs have wanted the powerful motive of his holy example. Had he been only God, he could never have suffered the least of those afflictions he so gloriously overcame: had he been merely man, he could never have overcome those infinite afflictions he so patiently endured. In thee, O blessed Saviour, the two natures of God and Man were so mysteriously united, without either change or confusion, that they made in thee but one Person, one Mediator, one Lord.

The

*The Prayer on Tuesday Morning, to implore
God's Mercy and Grace in our preparation
for the Holy Sacrament.*

O hide not thy face from me; nor cast thy servant away
in displeasure. Thou hast been my succour: Leave
me not, neither forsake me, O God of my Salvation.
Psalms xxvii. 10. 11.

O Most glorious, most great, and eter-
nal God! Thou art the sovereign Lord
of Heaven and Earth, the Father of our Lord
Jesus Christ; in whom I live, and move,
and have my being, and from whom I derive
all the comforts and conveniencies of this
life, and all my hopes and expectations of a
better. O Lord! I acknowledge, that I am
not worthy to come into thy presence, nor to
lift up my eyes towards the throne of thy
mercy-seat. My sins and transgressions
are many, and divers of them have been of-
ten repeated; the corruption of my heart,
and the sinfulness of my thoughts are per-
fectly known to thee; and the punishment I
deserved, is greater than I am able to bear.
O give me not over to my oppressors, but
save and deliver me for thy mercy's sake,
through Jesus Christ our Lord, *Amen.*

O Lord! If thou shouldst deal with me
as I have deserved, how justly mayest thou
deprive me of all those means of grace, and
opportunities of working out my salvation,
which

which thou hast hitherto vouchsafed unto me: But, O merciful father! Thou hast declared thyself to be a God, merciful and gracious, forgiving iniquity, transgression and sin. My only hope, therefore, is in thy tender mercies which have been ever of old; and in that pity and compassion, which thou hast shewn to mankind, in the redemption of the world, by the death of thy dear Son Jesus Christ, my Lord and Saviour.

For thy name's sake then, O Lord, and for thy beloved Son's sake, pardon, I most humbly beseech thee, all my past sins, and let not iniquity be my ruin. Forgive the deadness of my devotion; the coldness of my affections; the wanderings of my prayers; and whatever else thou hast seen amiss in me. O pity my weaknesses, and forgive my infirmities, and lay not to my charge the imperfections of my religious duties. But,

Enable me, by the assistance of thy holy spirit, to amend whatever has been amiss, and to endeavour more and more after the attainment of all those graces and good dispositions, which on this solemn occasion, are necessary to render our prayers and praises acceptable in thy sight. O let me never fall into a careless and unconcerned state of mind, into a coldness and indifferency towards the duties of religion; but animate and enliven my

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my sluggish heart, and cleanse it from all its defilements.

Grant me such a conviction of my own weakness and insufficiency, as may procure thy gracious aid and assistance; such longing desires of being made conformable to thy holy will and pleasure, as may transform me into thy divine image, and fix me to continue thy faithful servant, all the remaining days of my life; so that I may finally inherit thy heavenly kingdom with him who hath commanded me when I pray to say,
Our Father which art in Heaven, &c.

☞ *Here observe the Directions given in page 8.*

The Meditation for Tuesday Evening.

On the Nature and Necessity of our preparation before the receiving of the Holy Sacrament.

He that eateth and drinketh unworthily, eateth and drinketh Damnation to himself, not discerning the Lord's Body, 1 Cor. xi. 29.

I. **C**ONSIDER now, O my Soul, what that great mystery is, to which thou art invited in the *Holy Sacrament*: Let us consider the *Nature* and *End* of this sacred Institution; what is meant by this *Holy Axi-*

on;

on; to what purpose it was ordained; what benefits and advantages may be expected from it. This necessary knowledge once attained, and which may be compassed without great difficulty, will be a standing qualification in all our future communions, and create such godly dispositions of mind, that I may no longer be afraid to approach the *Lord's Table*. And to this end,

II. Let us call to mind our *Baptismal Vow*, wherein we have promised to lead a godly and christian life, which can never be fulfilled so long as we live in a constant neglect of this *Holy Sacrament*; nor is it possible to be a meet partaker of that holy mystery, except there be a due preparation, by confessing our sins with an humble, penitent, and obedient heart, and a readiness to forgive those that have offended us, and asking with faith: without these, I dare not go to that *Holy Table*, and my prayers and praises will not find acceptance at the throne of grace. But if I endeavour to live, as becomes a Christian; if I really believe the *Christian Religion*, and sincerely govern my life by the doctrines and precepts of the Gospel, there is nothing should deter me from partaking of this holy ordinance; nay, I am bound to receive it at any time when there is opportunity.

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III. Thus, though it be my duty to communicate at the *Lord's Table*, it is very advisable that my lamp should be trimmed, that I should examine the state of my mind, renew my repentance, exercise my charity, enlarge my devotions, and spiritualize my affections; I am therefore resolved to retire from all unnecessary business and pleasure; that by prayer and alm-deeds, thou, my Soul, mayest be raised to relish spiritual enjoyments; and that I may no longer be deprived of that glorious expectation of the Saints, whither I can never be exalted, if I live in the constant habitual practice of any known sin, without repentance; for such an impious approach to the *Holy Table* is a mocking of God, and a great contempt of his authority.

IV. Say then, *I will wash my hands in innocency, so I will compass thine Altar, O Lord,* Psalm xxvi. 6. For I believe, according to a man's preparation, will be his profit. *Impenitence* makes Prayers an abomination to the Lord: for to profess one's self sorry for one's sins, and resolve to forsake them, when there is no sense of the one, nor firm resolution to do the other, is the greatest affront imaginable to our Maker, by supposing either that he doth not know our hearts, or that he will be pleased, when we draw near to him with our lips, though our hearts are far from him;

but

but yet this is our encouragement, that if the Lord sees a man set himself seriously to a preparation, he will bear with many failings, and so *beal his people, that they may keep the feast with gladness*; a feast wherein thou, O Father, hast commanded us to commemorate that greatest instance of thy love to us, our Redemption by the death of Jesus Christ, thy Son, our Lord.

☞ *Here observe the Directions given in page 8.*

The Prayer on Tuesday Evening for a worthy receiving the most Holy Sacrament.

What reward shall I give unto the Lord for all the benefits that he hath done unto me? I will receive the Cup of Salvation, and call upon the name of the Lord.
Psaln cxvi. 11, 12.

BLESSED be thou, O my Lord, for ever Blessed, for the amazing instance of thy Love to fallen mankind, in sending thy only begotten Son for our Redemption, who are not worthy of those other great and many mercies which thou hast shewed unto us.—grant, O Lord, that this thy inexpressible Love may not be lost upon me: But, that, being sensible of my sad condition by nature, I may be thoroughly convinced of the necessity and blessing of a Redeemer, and may, with a heart full of gratitude, join with thy faithful Church in giving our devoutest thanks to thee, and in keeping up the remembrance
of

of what thy blessed Son hath done and suffered for us.

Grant, O my God, that I may always receive that sign of thy Love, and the offers of pardon and grace, tendered to me in this holy ordinance, with a truly thankful heart, and in remembrance of thee, my great and best benefactor; in remembrance of my Saviour's holy example—of his bitter death and passion—of his glorious Resurrection and Ascension, and of his coming again to judge the world.

Give me, O my God, a stedfast faith in thy word and promises; a firm trust in thy almighty power; and let the fear of thy justice and omniscience keep me from presumptuous sins, and a sense of thy goodness and mercy preserve me from despair. Defend me from all those snares, which destroy my love for thee; from worldly cares; from all sensual and sinful pleasures; from evil company; from foolish diversions; and from every thing that may make me forget, that thou alone art worthy to be feared and loved: grant me these mercies for thy Son Jesus Christ his sake, whose love and death I am now about *Commemorating*. For,

O my God, I shall [on *Sunday* next] presume to come to thy Holy Table, not trusting in my own righteousness, but in thy manifold

fold and great mercies. I am sensible, I am not worthy so much as to gather up the crumbs which fall from thy Table: but thou art the same Lord, whose property is always to have mercy; grant me therefore, gracious Lord, so to eat the Flesh of thy dear Son Jesus Christ, and to drink his blood, that my sinful body may be made clean by his Body, and my Soul purified by his most precious Blood, and that I may evermore dwell in him, and he in me.

These, and whatever other mercies thou see'st necessary for me, I intreat thou wilt grant, for the sake of thy dearly beloved Son, Jesus Christ, my Lord and Saviour. *Amen.*

 See the concluding Prayer and Blessing, page 40.

* The Meditation for *Wednesday Morning.*

On the Resurrection, as a means to excite a due Veneration for the Holy Sacrament.

Therefore let us keep the *Feast*, not with old Leaven, neither with the Leaven of *Malice*, and *wickedness*; but with the unleavened *Bread of Sincerity* and *Truth*.
I Cor. v. 8.

I. **O** Come now, my Soul, and let us sing to our Lord a Psalm of joy; sing praises to the God of our Salvation; sing with a loud

* Here you may observe the Directions given, page 3.

loud and chearful voice; sing with a glad and thankful heart; say to the weak of spirit, be strong; say to the sorrowful, be of good comfort; tell all the world this Soul-reviving truth, and may their hearts within them leap with joy to hear it. For,

II. The Lord of Life is risen again, and hath clothed himself with immortal Glory. He made the Angels messengers of his victory, and vouchsafed even-himself to bring us the joyful news. O my Soul, adorn thyself with the garment of gladness, prepare thy most triumphant Hymns to go forth to meet this great returning conqueror.

III. His warfare is now accomplished, and he hath passed through the scorn and cruelty of men, the malice and rage of devils, the just, but severe anger of God; yea the shadow of death, and the regions of eternal horror; and after all this thy surety is set at liberty, for he hath paid thy debts, and cancelled all those dismal bonds, by which thou wert forfeited to eternal ruin. Blessed be he that cometh in the name of the Lord!

IV. We receive thee, dearest Saviour, as born to us a second time, and this shall be thy birth-day also, the nativity of thy empire, thy restoration to a state of immortality. Thy former Birth shewed thee to be the Son of man, but this declares thee to be the Son.

Son of God; and now we know that thou our Redeemer livest, for thou thyself hast told us, *I am he that liveth, and was dead, and behold, I am alive for evermore.*

V. The ways of thy mercy are unsearchable, O thou wise contriver of all our happiness! and thy wisdom is infinite, who didst invent them to convince thy followers into this blest belief, and settle in their hearts a firm ground of hope: For thou didst not only appear to the holy women in their return from the Sepulchre; and openedst their eyes to know and adore thee; but thou didst purposely overtake in their journey two of thy Disciples, that were discoursing of thee, and madest their hearts burn within them to hear thee. Thou didst condescend to eat before them, and invite them to touch thy sacred Body. How didst thou sweetly invite the incredulous *Thomas* to thrust his hand into thy side, and hast thence taken occasion from his hardness to believe, to facilitate the Faith of thy Church in these after-ages!

VI. Therefore, O my Soul, being thus pre-instructed in this great mystery of our Faith, by the Revelation of *Jesus Christ*, make it the principal subject of thy studies, and the daily entertainment of thy most serious thoughts. Draw me, O dearest Lord, from the world and myself, that I be not entangled

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entangled with any earthly desire. Lead me after thee, with a sure hope of eternal bliss, that I may run with delight in the way of thy commands, and especially to thy Holy Table. Take me up finally to thee and thy Throne of Glory, that I may see thy face, and rejoice with thee for ever in thy kingdom.

A Confession of Sins on Wednesday Morning, preparatory to the receiving of the Holy Sacrament.

If we say that we have no Sin, we deceive ourselves, and the truth is not in us : but if we confess our Sins, he is faithful and just to forgive us our Sins, and to cleanse us from all unrighteousness. 1 *John*. i. 8, 9.

O Most mighty God ; how shall I, a poor miserable sinner, who am all over sin and pollution, dare to speak unto thee ? O Lord, when I look back on my past life, I am astonished at thy mercy and long-suffering towards me ; and am sensible, if I had been rewarded according to my misdeeds, that I had long before, this been condemned to endless misery and torments. And lest I drop this opportunity of repentance, I fly unto thee and cry, *Lord, be merciful unto me, a Sinner !*

I have been a rebellious and disobedient Sinner, a contemner of thy laws, and one of those wretched fools, that have made a
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mock at sin, and would not hearken to reproof; my mind has been overspread with blindness, ignorance and folly, and almost every power and faculty of my Soul has been corrupted and defaced. But now as thou hast vouchsafed me this light of thy Spirit to see my infirmities, I fly unto thee the author of my comfort, and say, *Lord, be merciful unto me, a Sinner!*

How have I preferred a life of folly and madness, of extravagance and disorder; a life, that has yielded me shame and much remorse, sorrow and affliction, before the peace, and pleasure, and serenity of a sober, virtuous, and religious conversation! How have I preferred the pleasures and profits of this world to the ways of virtue and religion! but now I repent, and say, *Lord, be merciful unto me a Sinner!*

O Lord! I dare not plead, that I have spent any one day of my life solely to thy honour and glory; but how many days, nay years, have I spent in the service of sin? How many are my unlawful desires, and how great my intemperance? How oft have I profaned thy Sabbaths, abused thy sacred name, ridiculed thy holy word, despised thy Ministers, and made a jest of all that is serious? But now I fly unto thee by this Holy Sacrament, and cry, *Lord be merciful unto me a Sinner!*

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If I have been proud and envious, passionate and angry, full of hatred, malice, and revenge; if I have been guilty of slandering and abusing, injuring and defrauding of my neighbour; of indecent actions and obscene discourses; of profane and sinful jests, and frequent Cursing, Swearing, and Lying: O Lord, be merciful unto me a Sinner!

More particularly, O Lord, I do most sorrowfully confess, and lament before thee, to whom all things are naked and open, that I have most grievously offended thee by—

[*Here name Particulars*]

Lord! What scandal have I brought to Religion; what dishonour to thy name; what reproach to the Christian Profession, by these my wicked and sinful practices! All which I surely trust shall be forgiven me, when now with a contrite heart I fly unto thee, and say, *Lord be merciful unto me a Sinner!*

A Prayer to implore God's Mercy, and Forgiveness of our Sins.

The wages of Sin is Death! But the gift of God is eternal life, through Jesus Christ our Lord. *Rom. vi. 23.*

O My God! I have no hope but in that mercy of thine, which thou hast manifested in the redemption of the world, by thy Son Christ Jesus: That alone is the

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support of my Soul under all its sorrow and anguish. I know, O God, that thou sparest when we deserve punishment, and in thy wrath thinkest upon mercy: Spare me therefore, O good Lord! Spare me, and be not angry with me for ever: Wash away my sins in the Blood of thy dear Son, who came into the world to save sinners.

O Lord pardon and forgive, I most earnestly beseech thee, all the sins and transgressions of my life past, and cleanse me, O my God, from all my secret and unknown sins; and O! be thou reconciled unto me, and receive me into thy favour, which, though I have hitherto so foolishly abused, I now value and prefer above all the pleasures of this world.

Give me, O Lord, I most heartily beseech thee, such an unfeigned repentance of all my past sins, such an hatred and abhorrence of my former evil ways, that I may, from this moment, take a final leave of all sinful pleasures. Give me that humble and contrite spirit, whose sighs thou dost never despise; that Faith, which overcometh the world, and which will enable me to conquer my most inveterate habits; and that love, which will make me afraid to offend thee, and inspire me with resolutions, active and vigorous, honest and sincere; such as, by the assistance of thy grace and holy spirit, may carry me through

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through all difficulties, and be proof against all the temptations of the World, the Flesh and the Devil.

O Lord, hear me; O Lord, help me, and have mercy upon me: Grant me the blessing of thy spirit and of thy grace, that I may go duly prepared to thy holy table. O Lord, pity and save my Soul for thy truth and mercies sake, who gavest thy Son Jesus Christ to die for all sinners, and to rise again for their justification. *Amen.* Blessed Lord! *Amen.*

Our Father which art in Heaven, &c.

DIRECTIONS.

The foregoing Prayer may be properly used, if time will permit, upon Sacrament Day.

✠ *Here also observe the Directions given in page 8.*

The Meditation for Wednesday Evening.

On the Joys of Heaven, which we begin to taste in a worthy receiving of the Holy Sacrament.

Eye hath not seen, nor Ear heard, neither have entered into the heart of Man, the things which God hath prepared for them that love him. 1 Cor. ii. 9.

I. **L**OOK, and behold that glorious state, prepared above for the spirits of the just made perfect. But how shall we, poor
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dust and ashes, and laden too with the burthen of our sins, how shall we hope to ascend those higher regions; or claim a portion in that holy land? Fear not, ask the bright Angels, what made them happy, and straight they'll answer with a voice of gladness, "we readily obeyed our great Creator, and he fixed us here to shine for ever." Ask the blest Saints, what brought them to felicity, and immediately they will tell you in the same glad tone, "we faithfully loved our dear Redeemer; and that love has placed us here."

II. Look up and see the sacred humanity of thy Redeemer; that blessed Jesus, who died for us upon the Cross; and now invites us to partake of his Holy Sacrament. See and rejoice in those eternal honours, which Heaven and Earth pay to their King.

III. What are honours, or worldly pleasures, compared to the bliss of an eternal paradise? What are riches or a large estate, if counterbalanced with the treasures of Heaven? How narrow there do our greatest kingdoms seem? How small a circle the whole terrestrial Globe! Cities and Towns shew like little Mole-Hills, and their busy Inhabitants but as swarms of Ants.

IV. O Heaven! Let me again lift up my eyes to thee; and take a fuller view of that glorious

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glorious prospect. There let me fix my steady sight, till I am fully convinced, that the most prosperous fortune we can here possess, is all an idle dream compared to thy real joy; an absolute nothing to thy solid felicity.

☞ *Here observe the Directions given in page 8.*

The Prayer on Wednesday Evening for the attainment of everlasting happiness,

Who so eateth my Flesh, and drinketh my Blood, hath eternal life, and I will raise him up at the last day.

John vi. 54.

O Most great, most mighty, and most glorious Lord God! look down from the habitation of thy holiness upon thy unworthy creature, who am come into thy presence to adore thy incomprehensible majesty, and to present before thee the evening sacrifice of my unfeigned praises for thy many and undeserved favours bestowed upon me. I acknowledge thy eternal Honour, Glory, Praise, and Adoration; for thou art the sovereign Lord of Heaven and Earth, by whom all things were made, and by whose infinite power and goodness, they are preserved and kept in being. And

Blessed be thy unspeakable goodness, that hath advanced me to such a degree of being, that I am in some measure capable to know thee, to love thee, to serve thee and obey

thee. And for ever blessed be thy name, O Lord, that I was born of Christian Parents, and early dedicated to thee by baptism; and that by thy grace and goodness I have been preserved to this moment, and have in any degree escaped the dangerous temptations of this wicked world.

Blessed be thou, O God, who by thy grace, and by the voice of thy Church, hast called me to repentance; discover to me, O thou searcher of hearts, the vast charge that is against me, that I may know and confess, and forsake the many sins I have fallen into. Give me that true repentance, to which thou hast promised mercy and pardon, that I may amend what I have done amiss, and that iniquity may not be my ruin. And, O blessed advocate, who ever livest to make intercession for me, I put my cause into thy hands; let thy merits plead for me, and by thy mighty intercession procure the pardon of my past offences. That thou mayest say unto me, as thou didst unto the penitent in the gospel—*thy sins are forgiven*—so that I may go with a quiet conscience to thy holy table, and at last be received into thy glorious presence for evermore. *Amen.*

✠ See the concluding Prayer and Blessing in page 40.

* The

* The Meditation for Thursday Morning.

*Upon our Sanctification, whereby we are made
worthy to come to the Holy Sacrament.*

Except a man be born of Water, and of the Spirit, he cannot enter into the Kingdom of God. That which is born of the Flesh, is Flesh; and that which is born of the Spirit, is Spirit. *John iii 5. 6.*

CONSIDER, O my Soul, the mercies of thy God; consider the wonders he has wrought for the children of men. The eternal Father created us out of nothing, and set us in the way to everlasting happiness. The eternal Son came down from Heaven to seek us bewildered in the paths of Sin. The eternal Spirit brings his Grace to sanctify us, and give us Strength to walk in that holy way. Thus every Person of the sacred Trinity has freely contributed his peculiar blessing; and all together, as one co-infinite goodness, have graciously agreed to compleat our happiness.

II. Come then, let us humbly implore the Divine Grace to make us worthy to address our Sanctifier; who from the Father and the Son eternally proceeds, and with the Father and the Son must be equally worshipped and

* Here you may observe the directions given, in page 3.

and glorified. He infuses into man the breath of Life, and brings him forth in the second birth; a birth that makes men heirs of Heaven, and gives us a title to everlasting happiness.

III. Arise, therefore, O Holy Ghost the comforter, intercede for pity upon the unhappy state of fallen mankind, which neither *Nature*, nor *Law* could bring to perfection. For though they who lived under the Law were trained up in a set form of discipline, which grew and spread into a public Religion, and was uniformly professed by a whole nation; yet they had but weak conceits of the Kingdom of Heaven, and imperfect means to bring them thither: And as to those high and supernatural mysteries, which so gloriously exalt the Christian Faith; they all were blind or in the dark, and dangerously exposed to the effects of their own ignorance, wanting those clear and powerful motives to love their God. *God having provided some better things for us, that they without us should not be made perfect*, Heb. xi. 40. Nevertheless, this prepared them for the times of grace; so that if any riper Souls came forward to the birth, there wanted Spirit to bring them forth; but send out thy Spirit, O Lord, and they shall be created; and from the death of sin, be raised to the life of holiness;

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holiness; send out thy Spirit, and renew the face of the earth, and our weeds and thorns shall be turned into a Paradise, thro' Jesus Christ.

IV O Holy Ghost, fit and dispose me thy servant, first to entertain thee, and then graciously vouchsafe to descend into my heart; and make me, the more I receive of thee, still desire to receive thee more; till I shall ascend to those satisfying joys above, where all my faculties shall be enlarged, where they shall all be filled with fulness itself, and overflow with a torrent of pleasure for evermore; *where they shall be satisfied with the plenteousness of thy house; and thou shalt give them drink of thy pleasures, as out of the river; for with thee is the well of life, and in thy light shall we see light.* Psalm xxxvi. 8, &c.

But, O ungrateful man! was it not enough to receive of our God all we have and are? was it not enough that the Son of God should come down, and live to teach thee, and die to redeem thee? Was not all this enough to make thee love him? And love is all he aimed at, and was all that man needed. I must confess to thee; O merciful Lord: I will confess to thee our deplorable condition: Such was, alas! the corruption of human nature, and so many and strong the temptations round
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about us, that without this thy last miraculous favour of sending the Holy Ghost to guide and quicken us, we should still have remained in our old state; slow to understand, and slower to obey

A Prayer on Thursday Morning, for our Sanctification, preparatory to a worthy Receiving of the Holy Sacrament.

Whom he called, them he also justified: and whom he justified, them he also glorified. *Rom. viii. 30*

ETERNALLY blessed and infinitely glorious Lord God and Saviour, who hast mercy for thousands, and forgiveest the iniquities of all truly penitent and returning sinners; I present myself this morning before thee, acknowledging my manifold sins, in hopes of obtaining thy gracious favour, and of becoming a partaker of the most holy Sacrament. But, O my God, I do not presume to come to that great feast of thy Body and Blood, upon the least opinion of my own worthiness; for, when I reflect on my sinful life, I am even afraid to come, lest I should eat and drink my own damnation.

But when I consider thy infinite mercies unto mankind, and thy own words calling all men without exception; and knowing that thy crucified Body is not only food to nourish but physick to cure, I, that am but dust and
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ashes, beg leave to come to thy Holy Table, and with my imperfect faith to feed upon some crumbs of the Bread of Life.

I confess, O Lord, my wedding-garments are not without seam, but I come to repair them at thy Cross; from thy bitter sorrows, to derive into my Soul a godly sorrow, working repentance to salvation; from thy broken body, a broken heart; from thy warm blood, flowing from thy wounded side, zeal and fervency; that I may admire, love, and serve thee, my God, as I ought to do.

O Good God, to whom every thing is possible, sanctify my corrupt nature, and let thy gracious aids supply all my defects, and so help my infirmities, that I may live in thy love and fear, die in thy favour, and be prepared for receiving the great mystery next Sunday, and for the great account I am one day to give, and be received with thy faithful servants to the joy of thy kingdom, thro' Jesus Christ our Lord. *Amen.*

☞ *Here observe the directions given in page 8.*

The Meditation for *Thursday* Evening.On *Receiving the most Holy Sacrament.*

I am the living bread, which came down from Heaven: if any man eat this bread, he shall live for ever: and the bread that I will give, is my flesh, which I will give for the life of the world. — *John vi. 51.*

I. **I** Will ascend with thee, O Lord Jesus, to *Jerusalem*, and there with thee will eat the paschal Lamb, prepared according to thy commands: I will entreat thee to cleanse my Soul, and to enable it to make preparation sitting for thee; raised above a sense of this empty world and all its vain delights.

II. O blessed Jesus! inspire me with Faith, fill me with the love of thee, illuminate me with knowledge, cleanse me by repentance, that I may receive thee in the Sacrament, the Lamb slain from the beginning of the world, to the joy of my Soul, to the establishment of it in all good, and for a protection against all evil.

III. Let us admire, O my Soul, the constancy and obedience of the blessed Jesus, who with great desire did desire to eat his *Passover*. 1. Tho' he knew that after this feast his passion was nigh at hand, would nevertheless go up to *Jerusalem* to the same, as a faithful Son

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to his Father's house, as a Priest to the sanctuary, and as a sacrifice to the altar.

IV. Let us endeavour to practise according to his pattern, who after supper was ended, did shew a miracle of humility, washing the feet of his disciples with his own sacred hands, to give us the most perfect example of humility, and to extinguish our pride. For,

V. By these means I shall partake of his graces, and be filled with his abundant love: my thoughts shall be washed from error and idle imaginations, my hands from all impure actions, my Heart from all vain affections, my senses from all sinful delights and desires: so that thou, my soul, being purged by repentance, I shall, both body and soul, be cleansed in his blood, and made partaker of all those glorious fruits, which Christ hath given me in this food of life.

VI. O blessed Jesus, what madness then is it to set my affections upon the perishable things of this world, who may attain the joys even of eternal life by knowing thee! the hour is come: O Lord, wean me from the world, and secure me wholly unto thyself, and give me this life eternal to know and glorify thee. Make me sensible that it is my interest as well as duty to walk always before thee, and be ever mindful of thy pre-

70 *The Week's Preparation* [Thurs. Even.
fence with me. Let it be my meat and drink
to do thy holy will, and my only joy to glo-
rify thy name.

 *Here observe the Directions given in page 8.*

*A Prayer on Thursday Evening, to implore
God's mercy and assistance, towards a worthy
receiving the Holy Sacrament.*

Let us draw near with a true heart, in full as-
surance of faith, have our hearts sprinkled from an
evil conscience, and our bodies washed with pure
water. *Heb. x. 22.*

GRANT, Almighty and most merciful Lord
God, that I may never draw down thy
just indignation upon myself, either by turn-
ing my back upon this ordinance, or by going
to it without thought and unworthily. May
thy mercy pardon what is past, and give me
grace for the time to come, to consecrate my
life to thee, and to embrace every occasion
of remembering my Redeemer's love, and
thereby securing thy favour, and my own
salvation; and if it be thy will, grant that
I may always find such comfort and benefit
in this ordinance, as may encourage me to
observe it with joy unto my life's end. Bles-
sed be thy name, Holy Father, for the op-
portunity thou hast this day vouchsafed me
of humbling myself before thee. Pardon, I
most earnestly beseech thee, all my fallings
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my prayers, the coldness of my affections, and the disproportion of my repentance to the heinousness of those sins, which I have committed. O let thy mercy and goodness supply what is wanting in me, and be thou graciously pleased to pity my weaknesses, and forgive my infirmities, through the merits, and for the sake of thy beloved Son, and my blessed Saviour, Jesus Christ the righteous; to whom with thee, and the Holy Ghost, be ascribed all honour and glory now and for evermore. *Amen.*

 See the concluding Prayer and Blessing, page 40.

* The Meditation for *Friday Morning.*

On the Passion of our blessed Saviour, commemorated in the most Holy Sacrament of the Lord's Supper.

Being found in fashion as a man, he humbled himself, and became obedient unto death even the death of the cross. *Phil. xi. 6, 7, 8.*

I. I Propose now unto thee, O my Soul, that thou mayest give me comfort, by a devout meditation on the sufferings of our wounded Jesus, which were the wonder and astonishment of Heaven and Earth! And
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* Here you may observe the Directions given page 3.

there learn of thy Saviour to be meek and lowly of heart; who being the great Lord of the world, condescended with the profoundest humility and silence, to undergo the punishment of slaves.

II. Behold with what patience this innocent Lamb yields to have his body plowed and furrowed by merciless men! Behold him naked, helpless, and unpitied, whilst the furious executioners tear his skin and tender flesh with scourges, to satisfy the cruelty of a barbarous multitude!

III. Behold this same blessed *Jesus* extended, tortured, and nailed to the Cross between two thieves, where he hung for the space of three long hours, [reviled by the *Jews*, and railed at by the very *thieves*] in anguish, grief, and shame; and all this for man, a miserable sinner.

IV. Behold those powerful hands, (which so lately had cured the *blind* and *deaf*, cleansed the *lepers*, and loosed them that were bound by *Satan*) extended in misery! behold those feet pierced with nails, which had continually gone about doing good!

V. Behold that sacred body, wherein all the treasures of wisdom and power were contained, hanging upon the cross, hungry and thirsty, naked and wounded, weeping and bleeding, languishing and in torture, praying

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praying and suffering itself to be sacrificed and exposed to all manner of shame and torment for thee! and let that *vinegar* and *gall* given unto him, quench all immoderate appetites in thee, and imbitter all sensual delights. Behold that face more beautiful than the sons of men, which comforted the afflicted, and the light of whose countenance the Fathers and Prophets had so much desired, changed into the paleness and horror of death! Behold him in the extremity of anguish crying unto his Father, *my God, my God, why hast thou forsaken me*, and then giving up the ghost!

VI. Oh! How great in mercy, how abundant in compassion was the Son of God, thus to die for thee! How great in majesty, how terrible in power! For now did *the Heavens wax dark, the veil of the Temple rent asunder, the very stones clave, and the dead arose*. How great was his power in his death, to produce such wonders by it, in it, and after it? how far did his merits and power extend? even to the Sun in the Heavens, to the Veil in the Temple, to the Holy of Holies, to the Dead in the Graves, to the centre of the Earth, to Hell beneath; yea, to the very hearts of the impenitent. For the *Centurion* now was convinced of his error, and converted.

VII. Oh! I will fly to the cross of my Saviour, and there with the pious, devout, and *afflicted Women*, and his beloved Disciple St. *John*, I will open the flood-gate of my Eyes; I will water my couch with tears; I will bring my body into subjection, and rend my heart; lest by my evil deeds I should approve and become partaker of their sins, even the insatiable malice of the Chief Priest and Elders, who persuaded the multitude to cry out at once, *Away with this man and release unto us Barabbas*. What was this but to say, destroy the innocent, and give us a traitor and a thief? away with the prince of peace and universal charity, and leave unto us the author of sedition? put him to death who has raised up the dead before us, and give to us a known murderer.

VIII. But what hast thou done, O thou Lamb of God? and how hast thou deserved, thou Saviour of the World, to be thus exposed, vilified, and tormented? what is thy crime, and the cause of thy grief? what is it that has laid thee on the alter of the cross, naked, bleeding, tortured, and dying? the Lord hath laid on thee the iniquities of us all; thou art bruised for our sins: the heavy purchase of our peace is upon thee; and by thy stripes we are healed.

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IX. Sing then, all ye dear-brought nations of the Earth, sing Hymns of Glory to the mighty *Jesus*; let every one rejoice, and sing praises to the God of our Salvation; to him, who for us endured so much scorn, and patiently received so many injuries; to him, who for us sweat drops of blood, and drank of the dregs of his Father's wrath; to the eternal Lord of Heaven and Earth, who for us was slain by the hands of the wicked; who for us was led away as a sheep to the slaughter, and meek as a lamb, opened not his mouth.

A Prayer on Friday Morning, acknowledging our own frailty, and imploring God's Grace, thro' the merits of the Passion of his Son Jesus Christ.

Have mercy upon me, O God, after thy great goodness; according to the multitude of thy mercies, do away mine offences. Wash me thoroughly from my wickedness, and cleanse me from my sin: For I acknowledge my faults: and my sin is ever before me. *Psalm li. 1, 2, 3.*

O Most great and glorious Lord God, just and terrible in thy judgments to all obstinate rebellious sinners, but of infinite mercy to such as truly repent and turn unto thee; look down I beseech thee, with the eyes of mercy upon me, who now present myself before thee, acknowledging that I am

not worthy to lift up mine eyes to the throne of thy glorious Majesty. O Lord, my sins are so many and so great, that it is owing to thy infinite goodness and mercy that I have now an opportunity of humbling myself before thee, and begging mercy for my soul, which, I confess, has greatly sinned against thee.

For I still fear I have too great a desire after the things of this world; too great a fondness for the delusive pleasures of it: and tho' I am fully persuaded, that it is my happiness and privilege, as well as my duty to love and serve thee; yet I am very apt to forget thee, and to grow careless and remiss in that great and important work, which thou hast given me to do. My devotion is too often cold and languid; my prayers are full of wanderings, deadness, and distractions, and the very best of my religious duties are accompanied with so many failings and imperfections, that I have great cause to humble myself before thee.

Lord, I have no hope but in thy mercy and the infinite merits and passion of my dear Redeemer; for if thou rejectest me, I am lost and undone for ever. Therefore remember that I am but dust, and turn not thy face from me, nor cast thy servant away in displeasure; let the intercessions of thy be-
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loved Son prevail in my behalf; and for the sake of his meritorious death and passion, for all that he hath done, and all that he hath suffered for me, have mercy upon me.

O most gracious Lord, forgive, I most earnestly and unfeignedly beseech thee, all the sins and follies of my life past; especially, O my God, lay not to my charge those sins [*Here may be named particulars*] by which I have offended thee, my good and gracious God. O cleanse me from my secret and unknown transgressions, and vouchsafe, merciful Father, to be reconciled unto me, who am sorry for my sins, and grieved that I have offended thee, my most gracious Lord and Master; for which, and all other thy repeated mercies to me, I owe all the returns of love and duty, that can possibly be paid by a creature to his Creator.

O Lord! open thou mine eys, that I may see the vileness and deformity, as well as danger, of sin; that I may fly from all appearance of evil, and with unwearied diligence follow after, and pursue the things that may make for my everlasting peace. Grant, that for the time to come (*especially the Remainder of this Week*) I may live only to thee, in an awful fear of thy great name, and a constant regard to thy blessed will, keeping always a conscience void of offence

both towards thee, my God, and towards all men; that when thou shalt think fit to take me out of this state of trial and temptation, I may be received into that blessed kingdom, where all tears shall be wiped from my eyes, and sin and death shall be no more. Grant this, O merciful Father, through the merits, and for the sake, of the same thy dear Son, and my blessed Saviour, Jesus Christ. *Amen.*

✠ *Here observe the Directions given in page 8.*

The Meditation for Friday Evening.

Upon the Sufferings of Jesus Christ, commemorated in the Sacrament of the Lord's Supper.

For even hereunto were ye called: Because Christ also suffered for us, leaving us an example, that ye should follow his steps; who his own self bare our sins in his own body on the tree; that we being dead to sin should live unto righteousness: By whose stripes ye were healed.—1 Peter ii. 21, 24.

1. **N**OW, my soul, thy dearest Lord is taken down from the cross; let us by the eye of faith and reason look nearer upon him: O what a man of sorrows, what a doleful spectacle do we behold! how pale, how mournful, how doleful in his face! his eyes are sunk, his temples are furrowed with the thorns: O the deep wounds of his shoul-

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shoulders and back, opened all with stripes !
O the wide rendings of his hands and feet !
his empty veins, his stretched-out sinews,
his whole body out of order ; and all this
for sinners, for his enemies, for lost ungrate-
ful man !

II. Come, O my soul, and compare thy
Love for *Jesus* with that he hath shown for
thee, and all mankind. O confess thy remiss-
ness and thy sin. Say, O blessed *Jesus* ! I
adore thy *Love*, and acknowledge my trans-
gressions ; for *Love* brought thee down from
Heaven to us ; but how few of us doth it
carry up thither unto thee ? *Love* made thee
die the most shameful death ; but it doth not
make us live the most glorious Life. *Love*
made thee endure the forest pains ; but, alas !
it doth not make mankind take the pleasure
of following thy steps to the greatest happi-
ness. *Love* made thee think perpetually on
such poor wretches as we are ; but we sel-
dom think upon thee. *Love* persuaded thee
to come to us when there was nothing to call
thee, except our great miseries ; but it doth
not bring us all to thee, though we are mo-
ved by the merits, and precious promises of
so immense a love.

III. Let not our devotion rest in bare ac-
knowledgments ; let us not only praise his
goodness, but dread his majesty, and shew
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our love by our deeds; to him let us reverently go, and offer our devout hearts at his footstool; let us remember every passage of his love with unfeigned thanks. For the Lord is fold, that the slave may be free: the innocent is condemned, that the guilty may be saved; the physician is sick, that the patient may be cured; and God himself becomes man to die, that man may live.

IV. Tell me, my soul, when first thou hast well considered and looked about among all we know; tell me who ever wished us so much good? who ever loved us with so much tenderness? Our nearest friends, what have they done for us; or even our parents, in comparison of this charity? no less than the Son of God came down to redeem us; no less than his own dear life was the price he paid for us: what can the favour of the world promise us, compared to this miraculous bounty? no less than the joys of Angels are become our hope; no less than the Kingdom of Heaven is made our inheritance.

V. This is the compassion of my God! thus far his charity prevailed; who thought it was not enough to become man for us, but exposed himself to all our miseries! was it not enough, O *Jesu*! to labour all thy life, but thou must suffer even the pains of death? no, gracious Lord, thy mercy still observed
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many wants in our nature as yet unsupplied; thou sawest our too great fondness of life needed thy parting with it, to reconcile us to death; thou sawest our fear of sufferings could no way be abated, but by freely undergoing them in thy own person! thou sawest our souls so deeply stained with guilt, that without shedding thy blood we could have no remission.

VI. Can we thus remember the labours of our Redeemer for us, and not be convinced of our duty to him? can my cold heart recount his sufferings, and not be warmed with the love of him that suffered for me? can I believe my salvation cost him so dear, yet live as if salvation was not worthy my pains; ungrateful man, how doth he slight the goodness of his God! how carelessly comply with his gracious designs! for all his gifts he requires no other return, than that we hope still more, and still desire greater blessings, and improve them all to our own happiness. For all his favours he seeks no other praise, than our following his steps till we arrive at his glory.

VII. O my adored Redeemer, behold to thee I bow, and humbly prostrate myself in honour of thy death: behold thus low I bow to implore thy blessing and the assistance of thy special grace, that I may wean my
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affections from all vain desires, and cleanse my thoughts from all impertinent fancies: that my life may be entirely dedicated to thee, and all the faculties of my soul to thy holy service: that my mind may continually study the knowledge of thee; my will grow every day stronger in thy love; my memory faithfully recount thy mercies; and both my tongue and heart be continually disposed and habitually employed to praise thy incomparable love, which has done and suffered so much for lost mankind.

 Here observe the Directions given in page 8.

A prayer on Friday Evening, for faith and repentance, and a due preparation to the Holy Sacrament.

Repent and believe the Gospel. *Mark. i. 15.*

O GRACIOUS God, and most merciful Father, who of thy tender love to mankind, didst give thine only Son *Jesus Christ* to suffer death upon the Cross for our redemption, who made there by his own oblation of himself once offered, a full, perfect, and sufficient sacrifice, for the sins of the whole world; grant, that the effect of this redemption may be as universal as the design of it, that it may be to the salvation of all. O let no person by inpenitence and wilful sin forfeit his part in it, but by the power of thy

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thy grace bring all, even the most obstinate sinners; to repentance.

More especially, I beseech thee, to give me, thy sinful creature, a right understanding of the urgent need I have of a Saviour, and of all those things which thy Son hath done and suffered, and is still doing at thy right-hand, in order to the cleansing of my guilty and polluted nature, and the restoring me to thy grace and favour; and let not all this be in vain and useless to me, lest I become eternally miserable, and lost to all hopes and possibilities of comfort; give me grace to accept of thy love, and to comply with those gracious terms of salvation, which thy Son hath procured for, and proposed to me, in the Gospel.

I acknowledge, O Lord, that I have too much neglected this great Salvation, but thou with infinite patience dost still wait to see if I will accept of mercy: O that thy forbearance and long-suffering may soften my heart, and melt me into shame and tears of penitential sorrow, for having so long abused the tender mercy of so good a God. I desire now to resign and devote myself to the conduct of thy Holy Spirit. *Lead me into thy truth and teach me, for thou art the God of my Salvation.* Let thy word be my rule, thy grace my guide and assistance, thy goodness
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my pattern and example, thy promises my encouragement, and thy joys my everlasting recompence and reward, thro' the merits and intercession of thy blessed Son, my Saviour and Redeemer. *Amen.*

See the concluding Prayer and Blessing, page 40.

** The Meditation for Saturday Morning.*

On the Excellency of the Holy Sacrament.

This is the bread which cometh down from Heaven, that a man may eat thereof, and not die. *John vi. 50.*

I. **C**OME unto me, all ye that are weary and heavy laden, says the Lord *Jesus*, and I will refresh you; take my yoke upon you, and learn of me, for I am meek and lowly in heart, and ye shall find rest unto your souls; for my yoke is easy and my burthen is light.

II. Does my Saviour invite me, and shall I go? shall a sinner dare to sit down at his table? does he invite and shall I not go? shall a wretch presume to refuse his call? rise then, my Soul, and take thy swiftest wings, and fly to the participation of this great mystery. A feast of holy bread and holy wine, in representation of Christ's most sacred body
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** Here you may observe the directions given page 3.*

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broken, and blood shed for us, where thou, dearest Jesu, dost freely give thyself to the meanest guest; a feast of peace and love, and incomparable sweetness, to which thou hast thus kindly invited us.

III. Come to me, ye that labour for holiness, and are oppressed under the weight of your sins: ye that hunger after Heaven, and thirst to drink of the fountain of bliss, come to me, and I will refresh you with the wine of gladness, and the bread of life.

IV. But stay, am I arrayed like a friend of the bridegroom, that I may safely come to this marriage-supper? have I considered how chaste those eyes should be, which go to behold the God of purity? have I considered how clean that mouth should be, which presumes to eat the bread of Heaven? but most of all, have I considered how all celestial that Soul should be, which aspires to an union with the body of Christ?

V. Look, my heart, look well into thyself, and *strictly* search every corner of thy breast: alas! how poor, and dull, and empty are we; how infinitely unworthy of so divine a Sacrament! yet are we called by him that can command, by him that sees and pities our infirmities: he bids us come, he surely will receive us, and with his bounteous fulness supply our defects.

VI. Go

VI. Go then, my Soul, to that sacred table, and take thy part of that delicious banquet; go full of that divine love, that joy, that hope, and drink of that spring of eternal life: and when thou hast tasted the everlasting sweetness of that holy Sacrament, thou shalt feel the heavenly streams flowing into thy truly repenting heart.

VII. There let them even sink to the root, and turn thy barren soil into a fruitful land, fruitful in holy thoughts and pious words, fruitful in good, and just, and charitable deeds, fruitful to thyself in thy own improvement, fruitful to others in thy good example. Praise the Lord, O my soul, and all that is within me praise his holy name, who saveth thy life from destruction, and feedeth thee with the bread of Heaven, which is administered to the worthy *Receiver* in the holy Sacrament.

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A Prayer on Saturday Morning, for pardon and grace to resist temptations, that our receiving the holy Sacrament, may be found acceptable in the sight of God.

Pardon our iniquity and our sin, and take us for thine inheritance. *Exod. xxx. iv. 9.*

O Almighty God, who art of purer eyes than to behold iniquity, who canst not look favourably upon sinners, neither shall any evil dwell with thee: how shall I, a guilty depraved creature, dare to approach thy presence! I blush, O Lord, to lift up my eyes towards heaven; to me belongs nothing but shame and confusion of face, under which I ought to lie down before thee, if I reflected only upon the baseness of my descent, being the offspring of disloyal parents, who were rebels and traitors against thy divine majesty; with what dejection of spirit then ought I to think of and mention all those offences, whereby I have justified that first rebellion, and still taken part with the Devil and his Angels, against thee and the motions of thy holy Spirit in my heart!

Wretched man that I am, who shall deliver me from this bond of death, from this bondage of corruption? thy grace, I know, O Lord, is sufficient for me, and thy Son
mighty

mighty to save me; his office is to save his people from their sins; for this end he gave himself for us, that he might redeem us from all iniquity, and purify unto himself a people, zealous of good works. O let the Blood of Christ, who through the Eternal Spirit offered himself without spot to God, purge my conscience from dead works to serve thee, the living God. Assist me by thy grace that I may not only abominate all vices, but also hate the garments infected with sin, and abstain from all appearance of evil. And do thou, O God of peace, sanctify me wholly, that my spirit, soul, and body, may be preserved blameless unto the coming of our Lord *Jesus Christ*. Amen.

 Here observe the Directions given in page 8.

The Meditation for *Saturday Evening*.

On my unworthiness to come to the Holy Sacrament.

Whosoever shall eat this bread and drink this cup of the Lord unworthily, shall be guilty of the body and blood of the Lord. *1 Cor. xi 27*. That is of irreverence towards it.

I. **O** My soul, thou perceivest that my transgressions are innumerable, and the weight of them is intolerable: that my imper-

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imperfections are shameful, my nature corrupted, cross and perverse, and almost every temptation draws me from my God: that my sins both of omission and commission cry aloud against me, and are a burden too heavy for me to bear: what therefore can I do what can I say unto thee? let me fly unto the preserver of men, and confess that I am so vile, I cannot express it; so loathsome and detestable, that I even abhor myself for my iniquities.

II. O my soul, make no long tarrying, for we can't expect that his purer eyes should condescend to look upon me, or that he should extend his favour to so impure a wretch, as I find myself to be. And should he leave me to myself, I were utterly undone beyond all hope, or so much as possibility of recovery. But,

III. Blessed, for ever blessed be thy name, O God! who hast opened a fountain for sin and uncleanness, and encouraged the very worst of men to hope for mercy upon their sincere conversion and amendment; hast sent thy dearly beloved Son to take upon him our nature, and to call, not the righteous, but sinners, to repentance; and hast bid all those come unto thee, that are weary and heavy laden. Conscious therefore of my own unworthiness and guilt, I come trembling unto thee;
for

for I loath, I detest, I abominate my sins, and myself because of them.

IV. Wherefore, most merciful Lord, despise me not, but behold my misery, as the greater occasion of thy mercy. And let thy pardoning so great, so vile, so wretched a sinner, shew the greatness of thy clemency and compassion. Thou alone art the healer of our wounds, the lifter up of our heads, and I cannot distrust thee since thy goodness is infinite. Though my sins are great, thy mercies are greater; therefore with them cover all my guilt, I most humbly beseech thee.

V. I am not worthy to look up to Heaven; but do thou look down from thence, and raise a miserable sinner from that low, that poor state his disobedience has reduced him to. Thus I cast all my care on thee, who didst ordain that *Christ* should die for all, that they who live should not henceforth live unto themselves, but unto Him who died for them and rose again: and, therefore my strong hope is in thee. If I had not this confidence that *Jesus* would heal all my diseases, I must despair under their weight. Thus I dare accept of the invitation of my Saviour to eat and drink at his table. Oh! thou God of all mercy and truth, receive me graciously through the mediation of my blessed Saviour,

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Saviour, and let not my iniquities work my everlasting ruin.

A Prayer on Saturday Evening, for a worthy receiving of the holy Sacrament.

I will wash my hands in innocency, O Lord, and so I will go to thine Altar. *Psalms xxvi. 6.*

O Crucified Jesus ! who at thy last supper didst ordain the Holy Eucharist, the Sacrament and bond of *Christian* love, for the continual remembrance of the sacrifice of thy death ; and has commanded us to do this in remembrance of thee : let that propitiatory sacrifice of thy death, which thou didst offer upon the cross for the sins of the whole world, and particularly for my sins, be ever fresh in my remembrance.

O blessed Saviour, let that mighty salvation thy love hath wrought for us, never slip out of my mind, but especially let my remembrance of thee in the holy Sacrament be always most lively and affecting : so that if I love thee truly, I shall be sure to frequent thy Altar, that I may often remember all the wonderful instances of my crucified Redeemer's love. Yet forasmuch as I know, O my God, that a bare remembrance of thee is not enough ; fix in me such a remembrance of thee, as is suitable to the infinite love I am
to

to remember ; work in me all those holy and heavenly affections, which become the remembrance of a crucified Saviour ; and do thou so dispose my heart to be thy guest at thy holy table, that I may feel all the sweet influence of love crucified, the strengthening and refreshing of my soul by thy body and blood, as my body is by the bread and wine.

O merciful *Jesus*, let that immortal food, which in the holy Eucharist thou vouchsafest me, pour into my weak and languishing Soul new supplies of grace, new life, new love, new vigour, and new resolutions, that I may never more faint, or droop, or falter in my duty. *Amen, Lord Jesus, Amen.*

☞ See the concluding Prayer and Blessing, page 40.

* *The Meditation for Sunday Morning.*

On the Love of God to mankind particularly manifested in this Sacrament.

Hereby perceive we the Love of God, because he laid down his life for us. 1 *John* iii. 16.

I. **B**EHOLD, Lord, thus encouraged, thus invited, I come : yet I do not presume to do so, *trusting in my own righteousness, but in thy manifold and great mercies.* I feel, alas ! my weakness and wants, and betake myself

* *Here you may observe the Directions given Page 3.*

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myself to thee for relief; sick and diseased, I fly to the physician of souls; hungry and thirsty, to this fountain of living water and bread of life; poor and needy, to the bountiful King of Heaven; a servant to his kind master; a creature to his compassionate Creator, who hateth nothing that he hath made; and a forlorn disconsolate wretch, to thee, the holy, the eternal, the only comforter. But,

II. Whence is this, that my God should vouchsafe to come unto me? Or, who am I, that thou should communicate to me thy own self? how shall a wicked sinner dare to appear before thee? or how canst thou, who art of purer eyes than to behold iniquity, endure to make such condescending approaches to a soul, stained with sin and uncleanness? thou seest my very inward parts, and knowest I have nothing in me that is good, nothing to invite such mercy, nothing fit for the reception of so pure, so glorious a majesty.

III. I will therefore most humbly confess my own vileness and thy unspeakable goodness; I will most thankfully admire, and praise, and adore thy marvellous love, and exceeding abundant grace; for this is purely thy own act; nothing on my part could de-
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serve, or could move thee to it. The more unworthy I am, the more conspicuous is thy goodness; the more amazing thy mercy and condescension.

IV. Since therefore thou art pleased to stoop so low, be it unto me according to thy word. Since thou hast thought fit to command my approach, I will most gladly testify my ready obedience; and only beg, that my own sinfulness may not render me odious in thy sight, nor frustrate these inestimable mercies to me.

I will supply my want of ability by the earnestness of my zeal; and most humbly beseech thee to accept those hearty desires of the inestimable benefit, by which my soul and all its faculties thirst after thee and thy righteousness. I will turn my eyes unto my own heart, and entertain myself with the mortifying prospect of my unworthiness, laying my soul low before thee; and from the sense of my sin I will fly to thy mercy, that I may be made whole by the body and blood of my Redeemer.

V. How wise, how gracious was thy design in the first institution of this holy Supper? how rich, how delightful a banquet hast thou prepared for thy guests, by ordering thy own body and blood for the mystical entertainment of the faithful? how astonishing

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are the operations of thy grace and power! how incomprehensible the methods of fulfilling thy most true promise! thou didst speak the word in the beginning, and all things were created; and by the same almighty word, thou commandest Bread and Wine to nourish souls unto life eternal.

VI. And thou, my soul, rejoice and be exceeding glad for so noble a favour, so heavenly a refreshment, so rich a consolation, to support and sweeten thy passage through this vale of tears and misery. For, every time thou attendest these holy mysteries, thou *doest spiritually eat the flesh of Christ, and drink his blood*; thou dost act, as it were, over again the work of thy redemption, and effectually partake of thy Saviour's merits and sufferings; for his love continues always the same, and the excellence and worth of his propitiation is an inexhaustible spring of mercy. Come therefore hither with exalted zeal, enlarge thy heart and its desires, and doubt not, but thou shalt, at every approach, return with fresh and plentiful accessions of grace.

VII. Let not the frequency abate thy devotion: for this favour should always seem great, this feast, always honourable, and the delights of it always new. And by the force of pious meditation, the mystery will affect

96 *The Week's Preparation* [Sund Morn.
thy wandering mind at every repetition, as
if the Son of God were just that moment
born; as if thy suffering Redeemer were in
that instant labouring under all his agonies;
and thy eyes behold him bleeding, and dying
on the cross.

*A Prayer on Sunday morning, before the
Communion.*

Except ye eat of the flesh of the Son of Man, and drink
his Blood, ye have no life in you. *John vi. 53.*

O Almighty God and merciful Father, who
hast given thy only Son Jesus Christ to
die for us, who did institute a holy feast in
commemoration of that his most precious
death, whereby to preserve in our minds a
constant remembrance of his great love, in
laying down his life for our sakes; I thy un-
worthy servant, who am now invited to thy
holy table, do humbly adore thy divine ma-
jesty, acknowledging that I am not worthy
of my daily bread, much less of that which
came down from Heaven, and which thou
hast given to be the food and nourishment of
our souls.

I confess, O Lord, my sins may justly cause
me to tremble, when I appear before thee;
but, O most merciful Father, encouraged by
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thy wonderful goodness and love in giving thy Son to die for all penitent sinners, I present myself before thee at this time; beseeching thee, in great humility, to continue to me that love, and admit me to thy holy table, that I may taste and see how gracious thou art, and how wonderful in thy doings towards the sons of men.

O make my longings after, and desires for this divine food, some way answerable to my great need of it; that my Soul being sensible of all its wants may no longer seek for relief from the unsatisfying objects of this world; but by coming to thy holy table with a true spiritual hunger and thirst, may there find a full supply of all those graces and blessings, that it stands in so much need of.

And, to this end, O Lord, fit and prepare my heart to partake of so great a mercy, by giving me a just abhorrence of my own unworthiness; and an unfeigned repentance of all my sins. Root out of my heart, all sinful and corrupt affections, all prejudice, hatred, and ill-will; and plant all those devout and pious, charitable, and humble dispositions, that become the worshippers of our dear Redeemer; that when I presume to appear before thee, I may bring with me a heart, raised above the corruptions of this world,

world, and full of the strongest desires and resolutions of loving and serving thee.

Deliver me, O my God, from all coldness and formality, when I attend upon thee in holy and religious duties; and grant that by going to this holy feast, I may have my pardon sealed; my weaknesses repaired, all my evil inclinations subdued, my faith strengthened, my hopes enlarged, my charity increased, and my soul so entirely and inseparably united unto thee, that nothing may be ever able to dissolve the union; but that being begun here in grace, it may hereafter be consummated in glory, through the merits of him who died for me, even the Son of thy eternal love, Jesus Christ the Righteous, to whom with thee, O Father, and the Holy Spirit, be ascribed, as is most due, all honour, glory, power, thanksgiving, and praise, both now and for evermore. *Amen.*

✠ See the Directions, page 59.

Ejaculations when you enter the Church.

HOW amiable are thy Tabernacles,
O Lord of Hosts!

Blessed are they that dwell in thy house, they will be always praising thee.

My Soul longeth, yea even fainteth for the Courts of the Lord: My heart and my flesh cry out for the living God.

For

For, a day in thy court is better than a thousand years : yea, I had rather be a door-keeper in the house of my God, than to dwell in the tents of wickedness.

A Prayer before or after the Prayers of the Church, as time shall admit.

IT is but too apparent, blessed Lord, how apt we are to forget thy dear love to us, and thy bitter sufferings for us ; our continual transgressions publish it, and our former stupidity and indevotion plainly declare it. Praised therefore be thy goodness for the lively emblems thou hast given of thy meritorious passion.

O that the characters of thy love may be so deeply imprinted upon my heart, that no time nor temptation may wear them out ! may I now most affectionately call to mind the humility of thy Incarnation, the merits of thy Death, the power of thy Resurrection, and the glories of thy Ascension.

O how much do we owe unto thee, most blessed Redeemer ! how great is the price, which thou hast paid for the ransom of us miserable sinners ! what shall I render unto thee for the incomprehensible benefits thou hast bestowed upon me ? alas ! I have no return to make but a broken and contrite heart,
which

which thou wilt not despise; and this is yet a further instance of thy goodness, that thou expectest no other testimony of gratitude, but my sincere affections, in serving thee, the only true God, thro' Jesus Christ our Lord. *Amen.*

A Prayer to be used as soon as Sermon is ended.

O that Men would therefore praise the Lord for his goodness, and declare the wonders that he doth for the children of men. *Psalms cvii. 20. 21.*

O Eternal and Almighty God, by whose bounty and goodness I have now an opportunity offered me of approaching thy table, and of pleading before thee the prevailing merits of the death and passion of thy Son Jesus Christ; I am sensible, O Lord, of my great unworthiness; but the positive command of my blessed Saviour, when he was about to lay down his life for my sake, has made it absolutely necessary; and the many spiritual wants I labour under, oblige me to apply to this sovereign remedy, for the healing of those wounds, my sinful follies have made in my soul.

Therefore, assist me, O Lord, with thy Holy Spirit, in the great duty and service I am about to perform; grant that nothing, during the time of this holy action, may
make

make me unmindful of that reverence and respect, which I owe unto thy Divine Majesty, or of that attention, which becomes the celebration of these holy mysteries. Fill my heart with such an awe of thy presence, as may fix my wandering thoughts, compose my disorderly affections, and excite my faint and cold desires, that I may feel the power and taste the sweetness of this divine banquet.

O Lord, grant, that I may have such a sense of my Saviour's sufferings, as may fill my soul with love and gratitude towards him for those inestimable benefits he hath purchased for me; that I may have such a sight of my sins, which occasioned all his sorrows, as heartily to bewail and detest them; such a faith in that perfect oblation and satisfaction made upon the cross for the sins of the world, that I may so importunately plead the merit of it in this commemoration of that sacrifice, as to render thee gracious and propitious to me a miserable sinner; such a conviction of my own weakness and insufficiency, as may procure thy gracious aid and assistance; such longing desires of being made conformable to thy holy will and pleasure, as may transform me into thy divine image, and fix me to continue thy faithful servant all the days of my life; through the merits

merits and mediation of thy Son, Jesus Christ our Lord and Saviour. *Amen.*

THE COMPANION FOR THE ALTAR.

DIRECTION.

☞ “ I would advise the *devout Communicant* by all means to read over the following *Companion for the Altar*, with the *Directions* and *Prayers* some time before he goes to the *Sacrament*, that he may with the more readiness and devotion go along with, and have his part in the *Communion Service*; which with very little pains he will be able to do, especially after his *first communicating*.

MOST gracious God, I come to thine Altar, to renew my baptismal covenant, of which this Sacrament is a seal. O heavenly Father, I come to testify my sense of thy love in so loving the world, as to give up thy Son to die for it.—O blessed Saviour, I come to testify my faith unto thee, and my love towards thee, and thankfully to commemorate thy wonderful love in dying for me.—O Lord, I come to testify my steadfastness in the Communion of thy Church, and my charity to all the world.—O Lord, I
come

come to this thy table, out of the sense I have of the want of that spiritual food to which thou invitest me in this holy Sacrament. I know there is no support can so strengthen my soul as the influence of thy grace, conveyed to me in the worthy receiving of these emblems of thy passion, and which thou hast directed to be received, as a perpetual remembrance of thy body crucified, and thy blood shed, for the redemption of mankind.— O gracious Lord, grant that I and all who communicate with me, may be fed, refreshed, and nourished in our souls to life everlasting. *Amen.*

“ NOW, laying aside all *fears* and *dependencies* proceed to the *Communion Service*, and then to the *Sacrament*, with as much joy and satisfaction, as a guilty criminal would go to plead his pardon at an earthly tribunal.

☞ “ At your approach into the *Chancel*, lift up your Soul to your Saviour in these words :

I Will wash my hands in innocence, O Lord, and so will I compass thy altar, that I may shew the voice of thanksgiving, and tell of all thy wondrous works.

RUBRICK.

¶ “ Then shall the Priest return to the Lord’s Table and begin the Offertory. saying one or more of these sentences following, as he thinketh most convenient and necessary.

The

THE MINISTER.

The Offertory.

Let your light so shine before men, that they may see your good works, and glorify your Father which is in Heaven. *St. Matt. v. 16.*

Lay not up for yourselves treasures upon earth, where the rust and moths do corrupt, and where thieves break thro' and steal: but lay up for yourselves treasures in Heaven, where neither rust nor moth doth corrupt, and where thieves do not break thro' and steal: *St. Matt. vi. 19, 20.*

Whatsoever ye would that men should do unto you, even so do unto them; for this is the Law and the Prophets. *St. Matt. vii. 12.*

Not every one that saith unto me, Lord, Lord, shall enter into

DIRECTIONS.

—When the Minister begins to read the *Offertory*, [which chiefly relates to the duty of beneficence to all men by our alms and charitable contributions which are to be disposed of to pious and charitable uses, at the discretion of the Minister and Church-Wardens] you must be very attentive, and with your Eye, (not voice) read along with him: and be sure make what short application you can to yourself of what is read: and wherein you perceive either in *Charity* or *Justice* to any one, and in particular in being *Just* to those who are your *spiritual Guides*, you will resolve to make up those defects for the time to come; for assure yourself, you will be highly unjust if you detain from them what is their due.

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THE MINISTER.

The Offertory.

the kingdom of Heaven; but he that doth the will of my Father which is in Heaven. St. *Matt.* vii. 21.

Zaccheus stood forth and said unto the Lord, behold Lord, the half of my goods I give to the poor; and if I have done any wrong to any man, I restore four fold. St. *Luke* xix. 8.

Who goeth a warfare at any time of his own cost? who planteth a vineyard and eateth not of the fruit thereof? Or who feedeth a flock, and eateth not of the milk of the flock? 1. *Cor.* ix. 7.

If we have sown unto you spiritual things, is it a great matter if we should reap your worldly things? 1 *Cor.*

DIRECTIONS.

—When it comes to your turn to make your *Offering*, do not let the plate or bason pass by you without putting something into it: for this reason, amongst others, that you may join in that part of the *Prayer* for the *Church militant*, wherein you beseech God to accept your *Alms*, and you may depend upon it, he will accept them as given to himself, if they bear a proportion to your ability, and are done in obedience to his command, and with an eye to his glory, as a grateful acknowledgment of his mercies to yourself, and as a testimony of your dependence upon him for the continuance of them. With such reflections your *present Offering* and all your other *Gifts* to the *services of Religion*, and the uses of charity, ought to be accompanied.

THE MINISTER.

The Offertory.

Do you not know, that they who minister about holy things, live of the Sacrifice? and they who wait at the Altar are partakers with the Altar? Even so hath the Lord ordained, that they who preach the Gospel, should live of the Gospel, 1 Cor. ix. 13, 14.

He that soweth little, shall reap little, and he that soweth plenteously shall reap plenteously.

Let every man do ac-

cording as he is disposed in his heart, not grudgingly, or of necessity; for God loveth a chearful giver. 1 Cor. ix. 6, 7.

Let him that is taught in the word, minister to him that teacheth in all good things. Be not deceived. God is not mocked: for whatsoever a man soweth, that shall he reap. Gal. vi. 6, 7.

While we have time, let us do good unto all men, and especially unto them that are of the household of faith. Gal. vi. 10.

DIRECTIONS.

They that are *pious* and can't give as they are *disposed* in their hearts, must remember that the *Alms*, given on this occasion, are not matter of *necessity*, but a *free-gift*; and that their small contributions will like the *poor Widow's two Mites*, be preferred to the richest oblations of the wealthy. And even he that hath *nothing* at all to give, is invited *freely* to partake of these *spiritual blessings without money, and without price*.

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Godliness is great riches, if a man be content with that he hath: for we brought nothing into the world, neither may we carry any thing out. *1 Tim. vi. 6, 7.*

Charge them that are rich in this world, that they be ready to give, and glad to distribute, laying up in store for themselves a good foundation against the time to come, that they may attain eternal life. *1 Tim. vi. 17, 18, 19.*

God is not unrighteous, that he will forget your works, and labour that proceedeth of love; which we have shewed for his name's sake, who have ministered unto the saints, and yet do minister. *Heb. vi. 10.*

To do good and to distribute, forget not; for with such sacrifices God is well pleased. *Heb. xiii. 16.*

Whoso hath this world's good, and seeth his Brother have need, and shutteth up his compassion from him, how dwelleth the love of God in him? *1 John iii. 17.*

Give alms of thy goods, and never turn thy face from any poor man, and then the face of the Lord shall not be turned away from thee. *Tob. iv. 7.*

Be merciful after thy power. If thou hast much, give plenteously; if thou hast little, do thy diligence gladly to give of that little, for so gatherest thou thyself a good reward in the day of necessity. *Tob. iv. 8, 9.*

He that hath pity upon the poor, lendeth unto the Lord, and look what he layeth out it shall be paid him again. *Prov. xix. 17.*

Blessed be the man that provideth for the sick and needy: the Lord shall deliver him in the time of trouble. *Psalms xli. 1.*

RUBRICK.

“—Whilst these *Sentences* are in reading, the
“*Deacons, Church-Wardens*, or other fit persons appointed for that purpose, shall receive the alms
“for the *poor* and other *offerings* of the people,
“in a decent bason or plate, to be provided by the
“parish for that purpose; and reverently bring
“it to the Priest, who shall humbly present and
“place it upon the *holy Table*.

A Prayer at offering our Alms.

Thy prayers and thy alms are come up as a memorial before God. *Acts. x. 4.*

THY bounty, O Lord, is the fountain of all I possess; for it is from thee I have received all my wordly goods, and to thy holy name be the glory. Accept of this free-will offering of my hands, as an acknowledgment of thy right to all I enjoy, and as a testimony of that piety, love and charity to my necessitous brethren, which thou requirest, and art pleased to take as done to thyself.

Therefore I will dedicate a part of those good things thou hast bestowed upon me, to relieve the poor; because thou hast made it

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an evidence of my love to thee : and grant that all my alms-deeds may be performed with such purity of intention, and in such a proportion to what thou hast given me, that they may be acceptable in thy sight, through the merits of Jesus Christ, my Lord and Saviour. *Amen.*

RUBRICK.

¶ “ And when there is a Communion, the Priest shall then place upon the table so much Bread and Wine, as he shall think sufficient. After which he shall say ;

THE MINISTER.

Let us pray for th^e whole state of Christ^s Church militant here on earth.

ALMIGHTY and ever-living God, who by thy holy Apostle hast taught us to make Prayers and Supplications, and to give thanks for all men ; we humbly beseech thee most merciful-

ly to accept our alms and oblations, and to receive these our Prayers, which we offer unto thy divine Majesty, beseeching thee to inspire continually the universal Church

DIRECTIONS.

¶ Here the Priest beginning the prayer for the whole state of Christ's Church militant here on earth, &c. you must join with him and the congregation in heart and spirit, and with attention say the *Amen* with them, that you may reap the advantage of that common fervency, with which these prayers are offered up to God.

with the spirit of truth, unity and concord: and grant that all they who do confess thy holy name, may agree in the truth of thy holy word, and live in unity and godly love. We beseech thee also to save and defend all christian kings, princes and governors, and especially thy servant George, our King, that under him we may be godly and quietly governed: and grant unto his whole council, and to all that are put in authority under him, that they may truly and indifferently minister justice, to the punishment of wickedness and vice, and to the maintenance of thy true religion and virtue. Give grace, O heavenly Father, to all Bishops and Curates, that they may, both by their life and doctrine, set forth thy true and lively word, and rightly and duly administer thy holy Sacraments. And to all thy people give thy heavenly grace; and especially to this congregation here present, that with meek heart and due reverence they may hear and receive thy holy word, truly serving thee in holiness and righteousness all the days of their life. And we most humbly beseech thee, of thy goodness, O Lord, to comfort and succour all them who, in this transitory life, are in trouble, sorrow, need, sickness, or any other adversity; and we also bless thy holy name for all thy servants departed this life in thy faith and fear, beseeching thee to give us
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grace, so to follow their good examples, that with them we may be partakers of thy heavenly kingdom. Grant this, O Father, for Jesus Christ's sake, our only mediator and advocate. *Amen.*

RUBRICK.

¶ “At the time of the celebration of the communion, the communicants being conveniently placed for the receiving of the holy Sacrament, the Priest shall say this EXHORTATION.

THE MINISTER.

DIRECTIONS.

Dearly beloved in the Lord, ye that mind to come to the holy communion of the body and blood of our Saviour Christ, must consider how St. Paul exhorteth all persons diligently to try and examine themselves before they presume to eat of that bread, and drink of that cup. For as the benefit is great, if	☞ You must seriously <i>attend to this exhortation</i>, for it is full of excellent information and instruction: It shews you the great benefit of coming <i>worthily</i>, that is, <i>with a true penitent heart, and lively faith</i> to this holy Sacrament, and the great <i>danger</i> of coming <i>unworthily</i>, that is, <i>without repenting of your sins, and without depending on God's mercy thro' Christ.</i>
with a truly penitent heart, and lively faith, we receive that holy Sacrament (for then we spiritually eat the flesh of Christ, and drink his blood; then we dwell in Christ, and Christ in us; we are one with Christ,	

and Christ with us) so is the danger great if we receive the same unworthily; for then we are guilty of the body and blood of our Saviour; we eat and drink our own damnation*, not considering the Lord's Body; we
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* The severity and terror of this expression has disturbed many well intentioned people, and prevented their approach to the Lord's Table. But when we consider it as a misconstruction of the original, and lay before them what St. Paul hath said upon the occasion, we have no doubt but they will draw near with comfort. The Apostle hath declared, that *He that eateth and drinketh unworthily, is guilty of the body and blood of the Lord*; that is, guilty of irreverence towards it, and eateth and drinketh *Judgment to himself*, Cor. xi. 29. Our Translation indeed hath it, *damnation to himself*, but to come nearer the original, it should be translated judgment or condemnation, not certain punishment in another life, but such marks of God's displeasure as he sees fit; which will be confined to this world, *provoking him to plague us with divers diseases, &c.* and as the Apostle in another place says, *for this cause many are weak and sickly among you, and many sleep; or they will be extended to the next world, as the case requires.* For to receive unworthily may, according

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kindle God's wrath against us; we provoke him to plague us with divers diseases, and sundry kinds of death; judge therefore yourselves, brethren, that ye be not judged of the Lord; repent you truly of your sins past; have a lively and stedfast faith in Christ our Saviour; amend your lives, and be

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be

cording to the kind or degree of it, be either a very great sin or comparatively a small one. However all dangers may with ease be avoided, if we with humility and proper dispositions come to the Lord's Table; such as to be in charity with all men, forgiving them that trespass against us, which is the express condition of *our own forgiveness*, as laid down by our Lord in his admirable prayer, and, *that we repent us truly of our former sins, stedfastly purposing to lead a new life, have a lively (stedfast) faith in God's mercy through Christ*, that is, through his mediation, who is ever making intercession for us miserable sinners, *with a thankful remembrance of his death*; a thankful remembrance, is true thankfulness, which produces love, which love is, *that we keep his commandments*. For he so loved us, *that he laid down his life for us, and no greater love hath any man, than one to die for another.* 1 John v. 3. Archbp. Secker's *Lectures on the Church Catechism.*

be in perfect charity with all men, so shall ye be meet partakers of those holy mysteries; and above all things, ye must give most humble and hearty thanks to God the Father, Son, and Holy Ghost, for the redemption of the world, by the death and passion of our Saviour Christ, both God and man, who did humble himself even unto the death upon the cross for us miserable sinners; who lay in darkness, and the shadow of death, that he might make us the children of God, and exalt us to everlasting life. And to the end that we should always remember the exceeding great love of our master, and only Saviour Jesus Christ thus dying for us, and the innumerable benefits, which by shedding his precious blood, he hath obtained for us, he hath instituted and ordained these holy mysteries as pledges of his love, and for a continual remembrance of his death, to our great and endless comfort. To him therefore, with the Father, and the holy Ghost, let us give (as we are most bounden) continual thanks, submitting ourselves wholly to his holy will and pleasure, and studying to serve him in true holiness and righteousness all the days of our life. *Amen.*

RUBRICK.

RUBRICK.

¶ “ Then shall the *Priest* say to them that come
“ to receive the holy communion.

THE MINISTER.

Ye that do truly
and earnestly repent
you of your sins, and
are in love and cha-
rity with your neigh-
bours, and intend to
lead a new life, fol-
lowing the command-
ments of God, and
walking from hence-
forth in his holy
ways : draw near with
faith, and take this

DIRECTIONS,

Being thus called up-
on, *make your humble
Confession to Almighty
God*, be sure to let your
whole heart be lifted
up to the throne of di-
vine grace, and humbly
pray, that you may have
a share in that pardon,
which is soon after to be
pronounced by the Mi-
nister.

holy Sacrament to your comfort, and make
your humble confession to Almighty God,
meekly kneeling upon your knees.

RUBRICK.

¶ “ Then shall this general confession be made
“ in the name of all those, that are minded to re-
“ ceive the holy Communion, by one of the Minis-
“ ters, both he and all the people kneeling, and
“ humbly upon their knees, saying,

THE

THE MINISTER.

DIRECTIONS.

Almighty God, Father of our Lord Jesus Christ, maker of all things, judge of all men; we acknowledge and bewail our manifold sins and

 In this *Confession of Sins* join with the *greatest Humility*, both in *Mind* and *Voice*, as you are much concerned therein.

wickedness, which we from time to time most grievously have committed; by thought, word and deed, against thy divine Majesty, provoking most justly thy wrath and indignation against us. We do earnestly repent, and are heartily sorry, for these our misdoings; the remembrance of them is grievous unto us; the burthen of them is intolerable; have mercy upon us, have mercy upon us, most merciful Father; for thy Son our Lord Jesus Christ's Sake, for give us all that is past, and grant that we may ever hereafter serve and please thee in newness of life, to the honour and glory of thy Name, through Jesus Christ our Lord. *Amen.*

RUBRICK.

¶ “Then shall the Priest (or Bishop being present) stand up, and turning himself to the people pronounce this *Absolution*.

THE

THE MINISTER.

Almighty God, our heavenly Father, who of his great mercy hath promised forgiveness of sins to all them that with hearty repentance, and true faith, turn unto him; have mercy upon you, pardon and deliver you from all your sins, confirm and strengthen you in all goodness, and bring you to everlasting life, through Jesus Christ our Lord. Amen.

DIRECTIONS.

☞ When the *absolution* begins, then *hold your peace*, and attend to the Minister with all your heart; placing yourself in an *humble posture*, beg earnestly of God that he will be pleased to confirm in Heaven the *absolution* of your Sins, pronounced at this time by his Minister. But for any one to repeat the *absolution* word for word with the Minister, is very absurd, and shews much ignorance; for the People's part here is to attend, and to join in a

most earnest *Amen*, with a firm resolution to lead a new life. And therefore let me warn you in all the public prayers that you *join* with the Minister where you are bid, and at all other times be *silent*, attending and making it your own by saying, with a becoming sincerity, *Amen*.

☞ The observing of *order* and *decency* in Prayer tends much to edification; whereas the contrary begets distraction, and disturbs both yourself and your neighbour; it offends devout and understanding people mightily to hear men and women for their prayers *absurdly* and *indecently*.

cently, silent where they should speak, and joining with the Minister *aloud* where they should only silently attend and say, *Amen*. But what can be more improper than to hear them absolve themselves, taking on them the priestly office, in a part of it, which is one of the most distinguishing he has? the same inattention and negligence are too observable in people repeating the *ten commandments*, which should be silently, and reverently attended to, being the commands of God made known to us by his Minister; when our part should be, to beg the Almighty's assistance to help and incline us to keep them, which is well expressed in what the Church has provided for the purpose.

☞ When the *absolution* is over, attend diligently to the *sentences of Scripture*, which the Minister is to read; and when he bids you *lift up your heart to God*, you must be sure not only to do it in *word* but in *deed*, and with great earnestness.

THE MINISTER.

¶ *Then shall the Priest say,*

Hear what comfortable words our Saviour Christ saith unto all that truly turn to him.

Come unto me, all ye that travel, and are heavy laden, and I will refresh you. *Matt. xi. 28.*

God so loved the World, that he gave his only begotten Son, to the end that all
that

that believe in him should not perish, but have everlasting life. *John* iii. 16.

Hear also what Saint *Paul* saith.

This is a true saying, and worthy of all men to be received, that Christ Jesus came into the world to save sinners. 1 *Tim.* i. 15.

Hear also what St. *John* saith.

If any man sin, we have an advocate with the Father, Jesus Christ the righteous, and he is the propitiation for our sins. 1 *John* ii. 1.

¶ *After which the Priest shall proceed, saying,*

Lift up your hearts.

Answ. We lift them up unto the Lord.

Priest. Let us give thanks unto our Lord God.

Answ. It is meet and right so to do.

¶ *Then shall the Priest turn to the Lord's Table, and say,*

It is very meet, right, and our bounden duty, that we should at all times, and in all places, give thanks to thee, O Lord, † holy Father, Almighty, everlasting God.

† *These words [holy Father] must be omitted on Trinity Sunday.*

¶ “ Here shall follow the proper preface, according to the time, if there be any specially appointed ; or else immediately shall follow,

There-

Therefore with Angels and Archangels, and with all the company of Heaven, we laud and magnify thy glorious name; evermore praising thee, and saying, Holy, holy, holy, Lord God of hosts, heaven and earth are full of thy glory. Glory be to thee, O Lord most high. *Amen.*

THE MINISTER.

¶ *Proper Prefaces.*

¶ *Upon Christmas day, and seven days after.*

Because thou didst give Jesus Christ thine only son to be born, as at this time, for us, who by the operation of the Holy Ghost was made very man, of the substance of the Virgin *Mary* his mother, and that without spot or sin, to make us clean from all sin. Therefore with Angels, &c.

THE MINISTER.

¶ *Upon Easter-day, and seven days after.*

But chiefly we are bound to praise thee for the glorious resurrection of thy Son Jesus Christ our Lord; for he is the very paschal lamb, which was offered for us, and hath taken away the sins of the world; who by his death hath destroyed death, and by his rising to life again hath restored us to everlasting life. Therefore with Angels, &c.

¶ *Upon*

¶ *Upon Ascension-day, and seven days after.*

Through thy most dearly beloved Son Jesus Christ our Lord, who after his most glorious Resurrection manifestly appeared to all his Apostles, and in their sight ascended up into Heaven to prepare a place for us that where he is, thither we might also ascend, and reign with him in glory. Therefore with Angels, &c.

¶ *Upon Whit-Sunday, and six days after.*

Through Jesus Christ our Lord, according to whose most true promise the Holy Ghost came down as at this time from Heaven, with a sudden great sound, as it had been a mighty wind, in the likeness of fiery tongues, lighting upon the Apostles, to teach them and lead them into all truth, giving them both the gift of divers languages, and also boldness with fervent zeal, constantly to preach the gospel unto all nations, whereby we have been brought from darkness and error, into the light and true knowledge of thee, and of thy Son Jesus Christ. Therefore with Angels, &c.

¶ *Upon the feast of Trinity only.*

Who art one God, one Lord; not one person, but three persons in one substance; for that which we believe of the glory of the Father, the same we believe of the Son, and of the Holy Ghost, without any difference or inequality. Therefore with Angels, &c.

¶ *After*

¶ *After each of which prefaces shall immediately be sung or said,*

Therefore with Angels and Archangels, and with all the company of Heaven, we laud and magnify thy glorious name, evermore praising thee, and saying, Holy, holy, holy, Lord God of Hosts, heaven and earth are full of thy glory. Glory be to thee, O Lord most high. *Amen.*

RUBRICK.

¶ “Then shall the Priest, kneeling down at the Lord’s Table, say in the name of all them that shall receive the Communion, this Prayer following.

THE MINISTER.

We do not presume to come to this thy table, O merciful Lord, trusting in our own righteousness, but in thy manifold and great mercies. We are not worthy so much as to gather up the crumbs under thy table; but thou art

DIRECTIONS.

☞ When the Priest acknowledges in this form of *humiliation* his own, and the communicants *unworthiness*, and God’s *unmerited kindness*, in admitting them to his *holy Table*, make this act of *humiliation your own*, by your most devout attention, and joining with an hearty *Amen*.

the

the same Lord, whose property is always to have mercy: grant us therefore, gracious Lord, so to eat the flesh of thy dear Son Jesus Christ, and to drink his blood, that our sinful bodies may be made clean by his body, and our souls washed through his most precious blood, and that we may evermore dwell in him, and he in us. *Amen.*

RUBRICK.

☞ “When the Priest, standing before the table hath so disposed the Bread and Wine, that he may with more readiness and decency break the Bread before the people, and take the Cup into his hands, he shall say the Prayer of Consecration as followeth.

THE MINISTER.

Almighty God our heavenly Father, who, of thy tender mercy, didst give thine only Son Jesus Christ to suffer death upon the cross, for our redemption, who made there (by his one oblation of himself once offered) a full, perfect, and sufficient sacrifice, oblation, and satisfaction for the sins of the

DIRECTIONS.

¶ This is the prayer of *Consecration* to be said by the *priest* alone; and whilst he is consecrating the *Bread* and *Wine*, raise up thy soul, to see with the eyes of *faith*, what great things the Lord hath left thee in that Sacrament; and pray that they may be a *means* of conveying into thy Soul, all the benefits of his precious death, saying secretly,
Send

THE MINISTER.

DIRECTIONS.

whole world, and did institute, and in his holy gospel command us to continue a perpetual memorial of that his precious death,

until his coming again; hear us, O merciful Father, we most humbly beseech thee, and grant that we receiving these thy creatures of Bread and Wine, according to thy Son our Saviour Jesus Christ's holy institution, in remembrance of his death and passion, may be partakers of his most blessed body and blood; who, in the same night that he was betrayed, *(a)* took bread, and when he had given thanks *(b)* he brake it, and gave it to his disciples, saying, Take, eat, *(c)* this is my body which is given for

(a) Here the Priest is to take the Patten into his Hands.

(b) And here to break the Bread.

(c) And here to lay his hands upon all the Bread.

(d) Here he is to take the Cup into his Hands.

(e) And here to lay his Hands upon every Vessel, (be it Chalice or Flagon) in which there is any Wine to be consecrated.

SEND down thy spirit and blessing upon this means of grace and salvation, which thou thyself, O Jesus, hast ordained. *Amen.*

you, do this in remembrance of me; likewise after supper *(d)* he took the cup, and when he had given thanks, he gave it to them, saying, Drink ye all of this, for this *(e)* is my blood of the new testament, which is shed for you, and for many, for the remission of sins: do this, as oft as ye shall drink it, in remembrance of me. *Amen.*

DIRECTIONS.

“ Be not discouraged if you cannot fill up all
“ the spaces between the Prayer of Consecration,
“ and the time of receiving the Bread and Wine,
“ with an equally fervent devotion ; acknowledge
“ your transgressions ; recommend to God’s mer-
“ cy your Parents, Relations, Friends, and all
“ the World,

☞ “ Or when the Prayer of *Consecration* is
“ over, if you have time before the *Bread and Wine*
“ are brought to you, use the following Prayer.

*A Prayer immediately after the Consecration of
the Bread and Wine.*

I will offer to thee the Sacrifice of Thanksgiving, and
will call upon the name of the Lord. I will pay my
vows unto the Lord, in the sight of all his people ;
in the courts of the Lord’s House, even in the midst
of thee, O Jerusalem, Praise the Lord. *Psalms cxvi.*
14, 15, 16,

NOW, O my God, tho’ prostrate before
thy altar, I dare not so much as look
upon this mystery of our salvation, if thou
hadst not invited me : I beseech thee there-
fore to accept of this representation we make
before thee of that all sufficient sacrifice,
which thy Son our Saviour Jesus Christ made
upon the cross : let the merit of it plead
effectually

effectually for the pardon and forgiveness of all my sins, and render thee favourable and propitious to me, a miserable sinner; let the power of it prevail against all the powers of darkness; let the wisdom of it make me wise unto salvation; and let the efficacy of it reconcile me unto thee, and bring to me peace of conscience.

And then, O blessed Jesus my Redeemer, I shall be enabled to adore thee, who didst endure the painful and shameful death of the cross, to recover me from the state of sin and misery; I admire thy infinite condescension who was pleased to be made miserable, that I might be made happy; poor that I might be enriched; and didst die that I might live for ever. With all my soul, O merciful Lord, I love and praise thee, for these stupendous expressions of thy bounty and goodness towards me: O Lamb of God, that takest away the sins of the world, have mercy upon me; O Lamb of God, that takest away the sins of the world, grant me thy peace. *Amen. Lord Jesus, Amen.*

RUBRICK.

¶ “Then shall the Minister first receive the
“Communion in both kinds himself, and then
“proceed to deliver the same to the Bishops,
“Priests, and Deacons in like manner, (if any
“be present) and afterwards to the people; while
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“ they with suitable reverence take it in their
“ hand, meekly kneeling.

DIRECTIONS.

✠ “ The *first* person that receives is the *Minister*, who has a request to you in behalf of himself, namely, that as he prays for you with great fervency, you would comfort and encourage him with a hearty *Amen*, to the petition he offers at his taking the *holy Elements*: And in the interval between his *receiving* the *Bread* and *Wine*, use the following prayer.

A Prayer to be said when the Priest is receiving the Bread and Wine.

Let thy Priests be cloathed with righteousness: and let thy Saints sing with joyfulness. *Psalms cxxxii. 9.*

GIVE thy grace, O Lord, I humbly beseech thee, to all those who are called to any office or administration in thy church; and to replenish them with the truth of thy doctrine, and endue them with innocency of life, that they may faithfully serve before thee, to the glory of thy great name, and benefit of thy holy church, through Jesus Christ our Lord. *Amen.*

DIRECTIONS.

¶ “ After the *Minister* has received the Communion, and is proceeding to deliver the same to the *People*, lift up your Heart to God in the following prayer.

A Prayer

A Prayer before receiving the holy Sacrament.

BEHOLD, gracious Lord, I come to this holy table, as a sick man to the great physician of life: I beseech thee, O Lord, to cure my infirmities, and let me not only receive the outward and visible sign, but the inward and spiritual grace, purchased by my blessed Redeemer in the sacrifice of himself; so that all carnal affections may die in me, and all things belonging to the spirit may live and grow in me; that I may have power, strength, and victory, to triumph against the world, the flesh, and the devil; and may be endued with all such heavenly virtues as are pleasing to thee, and which thou wilt eternally reward, for the merit of thy Son's death; to whom, with the Father and the Holy Ghost, be all honour and glory, world without end. *Amen.*

Another Prayer just before receiving the consecrated Bread, if time will permit.

If thou bring thy gift to the Altar, and there rememberest that thy Brother hath ought against thee; leave thy gift before the Altar, and go thy way, first be reconciled to thy brother, and then come and offer thy gift. *Mat. v. 23, 24.*

LET it be thy pleasure, O God, to work in me whatsoever is wanting to fit me for thy divine acceptance, and a worthy receiving

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ceiving of these holy mysteries. Give me repentance unto life, not to be repented of; endue me with a lively faith, a perfect love, and an universal charity; pity my weakness, and forgive my infirmities; that I may worthily receive these elements of Bread and Wine to my support and comfort in this life, and my eternal happiness in that which is to come. *Amen.*

RUBRICK.

¶ “And when the Priest delivereth the Bread
“to any one, he shall say,

THE MINISTER.

DIRECTIONS.

The body of our Lord Jesus Christ, which was given for thee, preserve thy body and soul unto everlasting life. Take and eat this, in remembrance that Christ died for thee, and feed on him in thy heart by faith with thanksgiving.	¶ When the Minister comes to give you the consecrated Bread and Wine, be very intent upon what you are about; but take great heed, lest while you are striving to raise your heart, you be not lost and bewildered in your thoughts. Strive rather for a serious and composed mind; let your devotion be rather regular and equal than transported; attend gravely to what the minister says, and when he has repeated that excellent Prayer——“<i>The Body</i> “of our Lord Jesus Christ, which was given “for
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“for thee, preserve thy body and soul unto everlasting life,” be sure you say softly a most fervent *Amen*; for is it not *this* that you come for and desire? when he has said—*“take and eat this in remembrance that Christ died for thee, and feed on him in thy heart by faith with thanksgiving.”* take it in your *right hand*, in a decent and reverent posture, with your hand uncovered: and whilst you are taking it say.

After receiving the Bread.

O Blessed *Jesu!* who vouchsafest to be my food, nourish my soul to eternal life; create in me a hunger after righteousness, and let this divine food inspire my weak and fainting soul with new supplies of grace, new life, new vigour, and new resolutions; that I may never again faint, or tire in my duty.

Before receiving the Cup.

O Merciful God, grant that this Cup, which I am now about to receive, may be unto me a Cup of blessing. Purify my soul with the Blood of our blessed Saviour, that it being cleansed from all corruption, may attain to life everlasting.

RUBRICK.

¶ *“And the Minister that delivereth the Cup shall say,*

The

THE MINISTER.

DIRECTIONS.

The blood of our Lord Jesus Christ, which was shed for thee, preserve thy body and Soul unto everlasting life. Drink this in remembrance that Christ's blood was shed for thee, and be thankful.

When the Minister delivereth the Cup, and says—"the blood of our Lord Jesus Christ, which was shed for thee, preserve thy body and Soul unto everlasting life,"—be sure you say, Amen. And when he has said—

"drink this in remembrance that Christ's blood was shed for thee, and be thankful," take it, drinking very moderately. But let me remind you, that you do not pretend to repeat, either loud or softly, the words the Minister uses in delivering the Bread and Wine; your business being to attend soberly to what he says, and then to say Amen. Of this I caution you, as an idle custom prevails, of people repeating what the Minister says, to the disturbance of the Minister, and to the manifest hindrance of their own Devotion, which would be promoted by a grave and silent attention. And whilst other communicants are receiving, offer up your petitions in their favour, for this highest of all blessings, praying for the preservation of their Souls and Bodies unto everlasting life.

Who so eateth my flesh and drinketh my blood, hath eternal life, and I will raise him up at the last day. John vi. 54.

When thou hast received both Kinds, say,

I Have done, O Lord, as thou hast commanded me, and let thy name be for ever blessed. O let me find the great benefits of this thy divine institution, in granting me the assistance of thy holy Spirit, to direct my steps in thy ways, and enable me by the power and influence of this divine food, to persevere in the practice of a holy and religious life, even to the last moment of my days. Be thou my peace and refuge, and let my pleasure and safety depend on thee; be thou my portion and greatest treasure, and let my eternal happiness be fixed in the perpetual adoration of thee, who didst vouchsafe not only to take our nature upon thee, that thou mightest die for our sins, but hast left us a perpetual memorial thereof in this Sacrament. *Amen.*

A Prayer of Thanksgiving as soon as we are retired from the Lord's Table.

I will sing of the Lord, because he hath dealt so lovingly with me: yea, I will praise the name of the Lord most high. *Psalms xiii. 5, 6.*

ALL honour, glory, and power, might, majesty, and dominion, be unto him that

that sitteth on the throne, and unto the Lamb that was slain, for ever and ever.

I give thee most humble and hearty thanks, O Lord, that thou hast been pleased to admit me to renew my baptismal covenant with thee in this holy sacrament.

That thou hast vouchsafed to feed me with the spiritual nourishment of the Body and Blood of thy Son Jesus Christ; and this not for any merits of my own, but for the sake of thy infinite goodness and mercy.

Unworthy tho' I am, yet thy bounty, O Lord, never fails; the love of my Saviour is not diminished, and the virtue of his propitiation is never exhausted; grant therefore, I beseech thee, that this holy Sacrament may never turn to my judgment and condemnation:

But that it may be health and recovery under all my weaknesses and infirmities;

Safety and defence against all the attacks of my spiritual enemies;

Vigour and strength to all my holy purposes and resolutions;

Comfort and support under all the afflictions and calamities of life;

Assistance and direction under all difficulties and doubts;

Courage and constancy under all dangers and persecutions, especially in times of sickness, and at the hour of death.

Finally, let it procure for me pardon and forgiveness in this life, mercy and favour at the day of judgment, and a never-fading crown of glory in thy heavenly kingdom; where with thy Son Jesus Christ and the Blessed Spirit, thou livest and reignest, one God, world without end. *Amen.*

RUBRICK.

¶ If the consecrated Bread or Wine be spent before all have communicated, the Priest is to consecrate more according to the form before prescribed, beginning at [*our Saviour Christ in the same night, &c.*] for the blessing of the Bread; and at [*likewise after supper, &c.*] for the blessing of the Cup, as you will find it in page 124.

DIRECTIONS.

¶ *When all have communicated, and the Minister returns to the remaining part of the Communion Office, (by some called the Post-Communion) be sure you be ready to join with him; nay though you should not have ended your private devotions, join with the public ones, for that is your duty; therefore, diligently and heartily attend until they are ended.*

RUBRICK.

¶ When all have communicated, the Minister shall return to the Lord's Table, and reverently place upon it what remaineth of the

the consecrated elements, covering the same with a clean linen cloth.

¶ *Then shall the Priest say the Lord's Prayer, the people repeating after him every petition.*

THE MINISTER AND PEOPLE.

Our Father, which art in Heaven, hallowed be thy name: thy kingdom come, thy will be done on Earth, as it is in Heaven: give us this day our daily bread, and forgive us our trespasses, as we forgive them that trespass against us; and lead us not into temptation, but deliver us from evil: for thine is the kingdom, and the power, and the glory, for ever and ever. *Amen.*

¶ *After which shall be said the following Prayer.*

THE MINISTER.

O Lord, and heavenly Father, we thy humble servants entirely desire thy fatherly goodness mercifully to accept this our sacrifice of praise and thanksgiving; most humbly beseeching thee to grant, that by the merits and death of thy Son Jesus Christ, and through faith in his blood, we and all thy whole Church may obtain remission of our sins, and all other benefits of his passion. And here we offer and present unto thee, O Lord, ourselves, our souls and bodies, to be a reasonable, holy, and lively sacrifice unto thee; humbly beseeching thee,
that

that all of us who are partakers of this holy Communion, may be filled with thy grace and heavenly benediction. And although we are unworthy, through our manifold sins, to offer unto thee any sacrifice, yet we beseech thee to accept this our bounden duty and service; not weighing our merits, but pardoning our offences, through Jesus Christ our Lord; by whom, and with whom, in the unity of the Holy Ghost, all honour and glory be unto thee, O Father Almighty, world without end. *Amen.*

¶ Or this.

Almighty and everlasting God, we most heartily thank thee, for that thou dost vouchsafe to feed us, who have duly received these holy mysteries, with the spiritual food of the most precious Body and Blood of thy Son our Saviour Jesus Christ; and dost assure us thereby of thy favour and goodness towards us, and that we are very members incorporated in the mystical Body of thy Son, which is the blessed company of all faithful people; and are also heirs through hope of thy everlasting kingdom, by the merits of the most precious death and passion of thy dear Son. And we most humbly beseech thee, O heavenly Father, so to assist us with thy grace, that we may continue in thy holy fellowship, and do all
such

such good works as thou hast ordered us to perform, through Jesus Christ our Lord; to whom, with thee, and the Holy Ghost, be all honour and glory, world without end.
Amen.

¶ *Then shall be said or sung,*

Glory be to God on high; and on earth peace, good-will towards men. We praise thee, we bless thee, we worship thee, we glorify thee, we give thanks unto thee for thy great glory, O Lord God, heavenly King, God the Father Almighty.

O Lord, the only begotten Son Jesus Christ; O Lord God, Lamb of God, Son of the Father, that takest away the sins of the world,

Have mercy upon us.

Thou that takest away the sins of the world,

Have mercy upon us.

Thou that takest away the sins of the world,

Receive our prayers.

Thou that sittest at the right hand of God the Father,

Have mercy upon us.

For thou only art holy, thou only art the Lord, thou only, O Christ, with the Holy Ghost, art most high in the glory of God the Father. *Amen.*

¶ *Then*

¶ *Then the Priest (or Bishop, if he be present) shall let them depart with this BLESSING.*

The Peace of God, which passeth all understanding, keep your hearts and minds in the knowledge and love of God, and of his Son Jesus Christ our Lord; and the Blessing of God Almighty, the Father, the Son, and the Holy Ghost, be amongst you, and remain with you always. *Amen.*

Then say,

Let this day, O my God, be noted in the book of life—forget not my Prayers, O Lord, nor let my coldness and wanderings and infinite unworthiness turn them into sin.—O Lord, hear my Prayers, and let my cry come unto thee.

Ejaculations and a short Prayer when the Communion Service is ended.

Lord now lettest thou thy servant depart in peace, according to thy word. For mine eyes have seen thy salvation.

NOW, O Lord, refreshed with this heavenly banquet of thy Son's institution, I have sealed my repentance and fly unto thee for the pardon of all those imperfections, that have accompanied me at this time in my attendance at thy altar; forgive the weakness of my affection, the wanderings of my thoughts, and perplexity of my

my mind; let the sincerity of my holy purposes and resolutions be accepted, notwithstanding my weakness and infirmities.

Oh! let this commemoration of my crucified Saviour so influence all my thoughts, words and actions, that my conversation may be as becometh the Gospel of Christ. Reward me not according to my deserts, but according to my great necessities, and thy abundant mercies in Jesus Christ; to whom, with thee, O God the Father, and God the Holy Ghost, be all honour and glory, world without end. *Amen.*

DIRECTIONS.

Now arising, depart reverently from the Lord's Table with a glad heart and a chearful countenance, preserving good thoughts in your mind.

I N S T R U C T I O N S

How to live well after a worthy receiving of the Holy Sacrament.

- I. **I**F thou wouldst preserve thy faith incorrupt, and thy devotion undisturbed, content thyself with reverencing and admiring the great mercies conveyed to thee in those

those holy mysteries; and the unspeakable goodness of God, in providing such means of reconciliation for thy transgressions, and satisfaction to his justice. These emblems of Bread and Wine which our Lord hath commanded to be received, are pledges to assure us thereof, and to perpetuate the remembrance of his death and passion, *by whose stripes we are made whole*, and designed as early as the Fall of man, when the Lord God said unto the great Tempter of mankind, who appeared in the form of a Serpent; *I will put enmity between thee and the woman, and between thy seed and her seed: it shall bruise thy head, and thou shalt bruise his heel.* Gen. iii. v. 14, 15. In these emblems of divine love, the assistance of his grace to support you in well doing, is more immediately conveyed to you, *for we of ourselves are not able to help ourselves.* A memorable instance of the want of this assistance we have in St. Peter, who as soon as he depended on the arm of his own strength, and assumed a self-sufficient confidence, fell away and denied his Lord and his God, in a most remarkable manner, not *once* but *thrice*, and that too with *imprecations*. Do not imagine, that a temporary, or a weekly preparation is all that is required, it is a perseverance in well doing that is incumbent on you: But when by temptation and the frailty of your nature

nature you fall away, turn unto the Lord your God *who careth for you*, with weeping and fasting, repenting as the Apostle did, and by prayer and supplication return to the table of the Lord, where the penitent sinner is invited, *for they that are whole need not the physician.*

II. Happy is he who studies God's commands, and labours to understand things fuitable to his own capacity, without troubling himself about the mysterious works of the most high.

III. For the duty required of a Christian, is not penetration, acuteness of wit, nice distinction, or sublime notions, but a pure faith, stedfastly believing the promises of God, delivered to you in the holy Scriptures, an honest and a holy life; practising sobriety, temperance and chastity, justice and charity, piety and devotion.

IV. Trouble not thyself to argue nicely, nor employ thy thoughts upon things above thy capacity; nor hold thyself obliged to answer every cavil which disputants may propose: keep close to the scripture, and do thy duty; and thou shalt enjoy a tranquillity which restless spirits never can possess.

V. Think not that an inward uneasiness is a sign that thou art forsaken of God: They are rather, on the contrary, a mark of grace,

God suffers them to exercise thy patience, and constancy, preserving thee in humility, to promote thy spiritual advantage.

VI. Remember God hath said, that *he walks and dwells with the humble, and shews his ways to the meek; that he reveals himself to babes*; that he opens the eyes of the humble and sincere; but hides his grace and knowledge from the proud and wise in their own sight.

VII. Therefore, that we may thus advantage, it is necessary we should know the just limits of *human reason and faith*. The first may deceive us, but the other hath its foundation in God, *who is not man, that he should deceive*; therefore, study the Scriptures, where he hath more immediately revealed himself. Faith (which supposes a revelation received and acknowledged, pointing out the ways of salvation to man) challenges the highest place; and reason ought to keep her distance, to serve and follow after, not to set bounds to, or encroach on, and usurp over the other. For,

VIII. Faith and charity are the two pillars, upon which christianity stands; the two governing principles of a good man's opinions and actions. And their authority and influence are, in no one instance, more considerable, than in this of the blessed Sacrament;

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God is infinite and eternal, his power and wisdom unbounded, and incomprehensible. He does *whatsoever pleaseth him in heaven and earth*: And who can *understand his council, or find out all his ways*?

IX. If the works of God were such, as human reason could penetrate with ease, they would lose great part of their glory. We should soon abate of our awe and veneration for their author. *O that men would therefore praise the Lord for his goodness, and declare the wonders that he doth for the children of men! for great and marvellous are thy works, O Lord God almighty! how unsearchable are thy judgments, and thy ways past finding out!* Psalm cvii. Rev. xv. Rom. xi.

A Prayer of Thanksgiving in our retirement, after we are returned home from the Lord's Table.

Behold, thou art made whole, sin no more, lest a worse thing come unto thee. *John v. 14.*

O Lord my God! I acknowledge with all thankfulness of heart thy great mercy and goodness, in giving me an opportunity of approaching thy holy Table, in disposing my mind to commemorate the infinite love of my crucified Saviour, to render him thanks and praise for laying down his life as a sacrifice

fice for the sins of the world, and to represent unto thee that sacrifice as a full satisfaction for them; whereby thou dost incline me humbly to hope for all the benefits of his death and passion. But,

What thanks, most gracious God, can I return unto thy divine Majesty, for impressing a sense of my duty upon my mind; and for that strength and power, whereby thou hast, in some measure, enabled me to perform it? I will praise and celebrate thy great and glorious name, and I will devote myself to thy service, as long as I have any being.

Blessed be thy name for those fresh supplies of grace I have received; grant that they may make me perform thy commandments with delight and pleasure, that I may never more faint, or droop, or tire in my duty. Blessed be thy name for those comfortable assurances thou hast given me of pardon and forgiveness.

Let this thy compassionate goodness be a perpetual obligation of love and gratitude. Let it put me on my guard, that I may watch over all my ways, and ever do that which is well pleasing in thy sight.

Blessed be thy name for that peace and quiet thou hast restored to my Soul! for those resolutions thou hast wrought in me to persevere in thy service to the end of my days;

days; make them firm, vigorous and constant; and never let any sinful passions again ruffle and discompose my mind.

Blessed be thy name for that desire thou hast given me for spiritual delights, and that wish for possessing the eternal inheritance; let the enjoyments of sense appear mean and contemptible: and let not the pleasures of the world henceforward prevail upon me, to transgress thy holy laws.

Grant, O Lord, that I may walk worthy of those thy distinguished mercies, and live as becomes the redeemed of the Lord. Without thee, O blessed Jesus, I can do nothing; without thee, who art the physician of souls, I shall languish and die; without thee, who art the comfort of all devout minds, I shall consume away my days in sadness. Strengthen me therefore, O Lord, and abide with me for ever; I shall then be enabled to do thy will in this life, and thereby be qualified to partake of thy glories to all eternity in the next. *Amen. Amen.*

DIRECTIONS.

☞ “ Thus having complied with the duties of
“ the morning, you may refresh yourself with a
“ temperate and chearful meal, and thankfully en-
“ joy the good things of this life, which God
“ hath blessed thee with. As to the afternoon of
this,

" this, and all other *Lord's Days*, you are piously
 " and prudently to divide it between the publick
 " service, family duties, private devotions, offices
 " of charity if they present themselves; and, I
 " will add, your own necessary refreshment: for I
 " am not so strict as *totally* to forbid you some
 " time upon *that day*, to unbend your mind, and
 " relax your thoughts, by such company and con-
 " versation as will instruct, and innocently divert
 " you; but I absolutely forewarn you against all
 " places of publick resort, all gaming, and sport-
 " ful exercises, as giving offence to some, and
 " bad examples to others: for they are unsuita-
 " ble to the solemnity of the day, and tend to
 " promote levity and irreligion.

N. B. " After these good instructions and
 " devotions, if the *Devout Christian* would per-
 " sever in his duty, and desire to lead a holy
 " and godly life for the future, I would advise
 " him by all means (after he has ended the fore-
 " going meditation) to make the *Second Part* of
 " this new Week's Preparation his companion;
 " which will furnish him with such acts of devo-
 " tion as will be acceptable to almighty God, af-
 " ter he has been a worthy partaker of the
 " *Lord's Supper*, remembering to perform his part
 " of the covenant made with God in that Sacra-
 " ment, viz. *to lead a new life*.

" Those *Servants and Others*, who have
 " not the command of their time, and therefore
 " cannot employ as much of it in these exercises,
 " as they could wish and desire, may rest assured
 " that God approves and accepts their willing
 " mind,

“ mind, provided they go on in a sincere resolution to avoid and forsake sin, and live in the fear of God, and behave themselves with conscience and honesty in those several stations of life, in which his providence has appointed them.

OCCASIONAL PRAYERS.

A Morning Prayer to be used any Day in the Week.

O let me hear thy loving kindness betimes in the morning, for in thee is my trust: shew thou me the way that I should walk in, for I lift up my Soul unto thee, *Psalms cxliii. 8.*

O Most mighty and gracious God, to whom I am indebted for all the good things I enjoy; for in thee I live, and move, and have my being: I desire to adore and bless thy glorious name, humbly beseeching thee to accept this my morning sacrifice of praise and thanksgiving for the comfortable refreshment of the night past, for thy preservation of me [*and my family, and all that belongs to*

me] from fire, robbery, and tempest; from all other perils and dangers, and especially for bringing me in health and safety to the beginning of this day; in which I beseech thee, O Lord, to keep me without sin.

Give me awful thoughts of thy divine Majesty, and such an humble, serious and devout frame of mind, that my adoration may not rest in a mere outward form of Godliness, but that I may always offer unto thee a lively sacrifice, holy and acceptable in thy sight.

Be with me, O Lord, this day in all places and upon all occasions: direct and guide me, sanctify and preserve me: keep me both outwardly in my body, and inwardly in my soul: defend me from the power and malice of the Devil, from the corruptions of my own sinful nature, and from those sins especially that seem most habitual to me. Pardon, I beseech thee, all the sins I have at any time committed, and grant that I may die unto sin, and rise again unto righteousness; that henceforth being freed from sin, all things belonging to the Spirit may live and grow in me.

[Direct me, O] On *Sunday* Morning,
Lord, in all my af- | instead of the opposite
fairs;

fairs; bless my labours and studies; and give me grace to do my duty in that state whereunto thou hast been pleased to call me, and make me there-with content. Continue to me the blessings I enjoy; supply me with those I want; and turn from me all those evils, which I have most righteously deserved; or which either the malice of the devil, or the wickedness, or misfortunes of the world may bring upon me.]

Paragraph, say,

[And now I am going to the place of thy public worship, I beseech thee, let thy holy Spirit accompany me, and make me devout, serious and attentive. Raise my mind from the thoughts of this world, to the contemplation of the next; that I may join fervently in the prayer and praises of thy Church, and be attentive to my duty with an humble heart, in order to practise it.

And give me grace to dedicate this day, as thou hast appointed me, to thy service, and the care of my soul. Direct me in all my ways, and, guide my feet in thy paths, that I may, at the last, from a life of righteousness, be translated to a life of eternal glory.

I resign, O God, and give myself to thy providence; I submit to all the events, which it shall please thee to bring upon me;

and grant me always those things, that may best conduce, and be most profitable, to my eternal salvation: so, my God, do with me what thou seeest good, and let thy holy will be done in me, and by me, for the sake of Jesus Christ our Lord. And for this end,

Teach me to direct my conversation as becometh the Gospel; and grant that I may this day, and for ever, endeavour to mortify my corrupt inclinations, to cleanse myself from all impurities of flesh and spirit, and to bring every inordinate desire to the obedience of thy will.

Fill my heart with such fervent and upright affections for truth and justice, that no worldly interest or advantage, how promising or great soever, may be able to shake my integrity, which I beg may be always supported by thy providence, and in the use of honest and lawful means may improve that talent, which thy infinite wisdom and goodness hath committed to my charge. This,

*What follows may be added at the † (Page 154)
in the Evening Prayer.*

[“ Be gracious, O most merciful God, to
“ the whole race of mankind; pity the de-
“ plorable state of those that knew thee not;
“ and have never heard of thy name; re-
“ form the wicked and impenitent; and let
“ all

"all that name the name of Christ depart
"from iniquity.

"Let every one of my friends and relations, O God, be of the number of those, whom thou lovest and delightest in. Defend them from the evils and temptations of this world; and grant them whatever thou seekest needful both for their souls and bodies."]

O my God! relying firmly on thy gracious promises, I commend into thy hands myself and all thou hast given or blest me with, and all my relations; keep us from all evil; lead us into all good; carry us safely through the dangers and temptations of this wicked world, to that place of everlasting rest and peace, which thou hast prepared for those that die in the Lord, through the merits of thy beloved Son Jesus Christ, my Lord and Saviour, in whose words I sum up and recommend the wants of all mankind, together with my own, saying, *our Father which art in Heaven, &c.*

An Evening Prayer, to be used any Day in the Week.

Lord, let my Prayer be set forth in thy sight as the incense: and let the lifting up of my hands be an evening sacrifice. *Psalms cxli. 2.*

O Lord! thou hatest iniquity with a perfect hatred, yet I am assured, that thou

thou delightest in the ways of mercy; that thou art a tender lover of souls; and not only permittest, but invitest us, miserable creatures, to come unto thee. With humble confidence then, O Lord, I lift up my Soul unto thee, beseeching thee, in thy great mercy, to look upon me, and to ease me of the burthen of my corrupt and sinful inclinations.

Forgive, I humbly beseech thee, whatever I have done amiss this day, and all my life past, either against thee, my neighbour, or myself; O cleanse me from all my secret and unknown transgressions: and, O merciful Father, grant that I may seriously consider and reflect upon the foulness and deformity of sin, and what dreadful threatnings thou hast denounced against it; that I may become a true and sincere mourner for my past sins; and, as far as is possible, redeem my misspent time by employing the remainder of my days in thy service, and to thy glory.

Give me, O Lord, a new heart, new affections, and new desires; that I may love thee with more sincerity, and serve thee with greater faithfulness, than I have ever yet done.

Teach me, O Lord, so to number my days, that I may apply my heart unto wisdom.

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Let me never be separated from thee; but grant that I may be of the number of thy faithful and obedient servants, who are united to thee by grace and good works in this life, and will hereafter live with thee in endless bliss and happiness. And

Grant, that in the days of health and prosperity I may consider my latter end, and remember to provide for that great account, which I must one day give before the judgment seat of Christ; that when the hour of my departure shall come, I may meet death without fear and amazement; and with a well-grounded hope of thy mercy and goodness, may cheerfully resign my Soul into thy hands; and may be willing, and even desirous, to leave this world, when thou, my God, in thy great wisdom, shalt see it fitting.

Be mindful, O Lord, of all that are in any affliction or distress. Relieve and comfort those that suffer for the testimony of a good conscience, or that labour under the torments of a wounded spirit. Let the sorrowful sighing of the afflicted come before thee: and deliver them, in thy good time, out of all their troubles.

These paragraphs in the Morning Prayer, page 150, and marked thus " may be added here.

† To

† To these my prayers and intercessions I desire to add my unfeigned praises for all thy blessings spiritual and temporal. I bless thee more particularly for the mercies of the day past ; for preserving me in health and safety ; and delivering me from the evils which I have most justly deserved.

Give me grace to make a right use and improvement of all thy mercies ; and vouchsafe, O Lord, to continue to me thy gracious favour and protection. Be thou pleased of thy great goodness to take me, [*my dear husband, or wife, and children*] and all that belong to me, this night, under the care of thy good Providence. Defend us from all perils and dangers ; and after the comfortable refreshments of rest and sleep, raise us up in health and safety, with hearts full of love to thee, and zeal to thy service, thro' Jesus Christ our Lord, in the fullest sense of whose words I pray to be heard ; saying, *Our Father, &c.*

A Prayer during the Time of Sickness.

ALmighty and immortal God, the aid of all that need, the helper of all that fly to thee for succour, the life of them that believe, and the resurrection of the dead, I humble myself before thee with sincere acknowledgements of thy justice, in all the dispen-

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dispensations of thy divine Providence. Look with an eye of compassion upon me thy poor afflicted servant, sanctify, I beseech thee, this thy fatherly correction to me, that I may never murmur nor repine under any of thy wise dispensations, but at all times receive thy judgments as a means to wean me from this world; to bring me nearer to thyself; and to purge away all that sin and corruption which my soul has contracted in this state of sinful mortality.

I confess, O gracious Lord, that thy judgments are just, and that thou of thy goodness hast caused me to be troubled; for notwithstanding all the gentle methods which thou hast used towards me, I have not loved thee as I ought to do; but in the days of health and prosperity have forgotten thee, my God, and gone in the paths of vanity and folly; but, O merciful Father, that despisest not the sighing of a contrite heart, nor the desires of such as be sorrowful, mercifully assist my prayers, that I offer unto thee in all my troubles and adversities: and especially let not my sins provoke thee to turn away thy face from me thy servant, now flying unto thee in this time of my trouble; shut not up the bowels of thy tender compassion from me; but for the merits and intercession of thy beloved Son, pardon all my
sins,

sins, and vouchsafe, I beseech thee, for his sake, to be reconciled unto me.

Support me under all my pains, weaknesses and infirmities; strengthen my faith, enlarge my hopes, increase my charity, and perfect my repentance. Make thou my bed in my sickness, and lay not more upon me than thou wilt enable me to bear; give a blessing to the means that shall be used for my recovery, and say unto my Soul, I am thy salvation; and if it be thy good pleasure, restore me to my former health, that I may lead the residue of my life in thy fear, and to thy glory. But if thou hast determined that this sickness shall be unto death; grant, O merciful Father, that the more the outward man decayeth, so much the more I may find the inward man strengthened and renewed with thy grace and holy Spirit. O give me grace so to take this thy visitation, that after this painful life is ended, I may dwell with thee in life everlasting, through the merits and mediation of Jesus Christ, my only Saviour. . *Amen.*

A Prayer in Sicknefs.

O GOD, the creator and preserver of all mankind, who knowest our necessities before we ask, and our ignorance in asking, without whom all our endeavours are vain, I have a deep sense of all thy mercies, and
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acknowledge thy great goodness, in not cutting me off in the midst of my sins, by a sudden and unprovided death, and I am particularly thankful that thou hast placed me in such a station and circumstances, as to be enabled to obtain the use of such means as thou hast ordained for the benefit of mankind. Oh ! give thy blessing to these means now used for my recovery, and (if it be thy blessed will) make them so effectual for that end, that I may live, and be an instrument of thy glory, and better prepared for the coming of my Lord, when every man shall be judged according to what he has done in the flesh, through Jesus Christ our Lord. *Amen.*

A Prayer when labouring under any grievous Pains.

O Lord, our refuge and strength, who art a present help in time of trouble, look down from Heaven, behold, visit and relieve me thy servant; and send me that ease and comfort in this time of my distress, as shall seem to thee most expedient for me. O let me never murmur or repine under the affliction thou seest fit to lay upon me, for thy tender mercy is over all thy works, and my sins deserve much greater pains than I now feel. Grant me therefore, gracious Lord, that I may meekly and quietly submit to thy will,

will, and never be rashly or unbecomingly transported into any indecent expressions, or entertain a hard thought of thy Providence, under the extremity of my pains! But whatever evils or sorrows I may feel, let me still love thee, and believe thee to be a kind and merciful Father; strengthen and support me with the consolations of thy holy spirit, and sanctify this affliction to me, that it may produce in me the fruits of a true and sincere repentance, who seek for relief, mercy and forgiveness, only through the merits, and in the name of Jesus Christ, our Lord and Saviour. *Amen.*

A Prayer to be used for a sick Child.

O Father of mercies, and God of all comfort, to whom alone belong the issues of life and death, we fly to thee for succour in behalf of this child, here lying under thy hand in a weak and sickly state. Visit *him*, O Lord, with thy salvation; deliver *him* in thy good time, from *his* bodily pain, comfort *him* in *his* greatest extremity, and save his soul for thy mercy's sake.

We know, O Lord, if thou wilt, thou canst raise *him* up, and prolong *his* days here on earth: wherefore we humbly beseech thee, if it be thy pleasure so to do, that he may, together with his years and stature, grow in wisdom and in thy fear, and thereby

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by be a comfort to his parents, and glorify thee, by doing good in his generation.

But whether *his* portion here be life or death, let him be thine, and either preserve *him* to be thy true and faithful servant here on earth, or else receive *him* into those heavenly mansions, where the souls of them that sleep in the Lord Jesus, enjoy perpetual rest and felicity. Grant this, O Lord, for thy mercy's sake, and for thy Son's sake, our Lord Jesus Christ, who liveth and reigneth with thee and the Holy Ghost, one God, world without end. *Amen.*

A Prayer to be used by a Woman during her being with Child.

O Most merciful God, the supreme disposer of all events, the author of our being, the fountain of life, and the refuge of all that trust in thee, I, thy unworthy servant, adore thy glorious Majesty, who hast begun an excellent work in me, which no eye but thine sees, no hand but thy Almighty power can finish; and I do most humbly implore thy gracious aid and protection. Be thou to me, O Lord, in this time of danger and peril, a sure guardian and rock of defence; and be pleased not only to perfect and complete that, which thou hast now begun in me, but preserve me from all dangers,
or

or evil accidents, which may occasion any obstruction to this design.

Let thy Almighty Hand form it with an understanding, mind and heart, and with all those holy and good dispositions, that may make it always know, love and fear thee, and be amiable in thy sight. I therefore most humbly beseech thee to sanctify it from the womb, and to receive and reckon it for thy child, as soon as it is mine; lent to me for my comfort, but created and reserved by thee for thy service in this world, and to be admitted into thy glory in the world to come.

I acknowledge the justice of thy sentence when thou saidst unto the woman, I will greatly multiply thy sorrow in conception, in sorrow shalt thou bring forth children: strengthen me therefore, and enable me to go through all the pains and uneasiness of child-bearing with patience and submission to thy will, considering that they are the just punishment of sin: give me an humble trust and dependance on thy fatherly care and good providence; and make me in thy good time a joyful mother of a hopeful child, which may live to be an instrument of thy glory, and by serving thee faithfully, and doing good in its generation, may be re-
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ceived into the mansions of eternal bliss,
through Jesus Christ our Lord *Amen*.

A Prayer to be used by a person under affliction.

O God of all mercy and Father of all comfort, support me under the troubles thou hast most righteously laid upon me. I confess that my iniquities are many, and my sins have deserved more grievous punishments than I now suffer under thy justice, which leaves none of the events of this life to chance or uncertainty, but disposes of all things, by thy good Providence, for the benefit of thy creatures. Therefore extend thy mercy and have pity upon me; and considering the infirmities of my nature, deal with me not according to my deserts, but, after thy own great mercy, pardon all my sins, and after thou hast brought me to a true sense of my own unworthiness, and to a sincere repentance, restore me to thy love, peace and favour. But if reasons, for best known to thy infinite wisdom, thou shalt see fit to continue my present troubles, thy blessed will be done, beseeching thee only to enable me patiently to bear, and contentedly to submit to the dispensations of thy good Providence, how contrary soever to flesh and blood, and so direct me to use all proper and honest means, that I may bring them to an end, without murmuring or repining;
all

162 *A Prayer for one troubled in Mind.*

all which I most humbly request, through the merits, and in the name of Jesus Christ, my Redeemer, who in his own flesh, bore my infirmities and all my sorrows. *Amen.*

A Prayer to be used by a person troubled in Mind.

O Blessed Lord, the Father of all mercies and the God of all comfort, look down, I humbly beseech thee, with pity and compassion upon a miserable creature, under great sorrow and dejection of mind. Thou in thy justice dost denounce bitter things against me: thy wrath lies hard upon me, and my Soul is brought low, even unto the dust. I confess, with hearty sorrow, that my sins are many and very great; but greater is thy mercy to penitent sinners. I confess my sins have deserved much more grievous punishments than I feel; but shouldst thou be extreme to mark what I have done amiss, I shall not be able to abide it. Great is the malice of the power of darkness, and great is my own weakness; but much greater is thy power and goodness. O then! give me a right understanding of myself and of thy threats and promises, that I, who travail and am heavy laden with my sins, may, at thy call, come unto thee only for succour, and put my whole trust always in thee. O receive me, relieve me, and revive me: take
pity

pity upon my sorrowful Soul; shut not up thy tender mercies in displeasure, but make me hear of joy and gladness, that the bones which thou hast broken may rejoice. Deliver me from the fear of the enemy; lift up the light of thy countenance upon me; and give me peace of conscience, and joy in the Holy Ghost.

Make me wait with patience for thy good appointed time to comfort me, and make me know assuredly, that it is good for me that I have been in trouble. In the mean time, O Lord, give me the shield of faith, whereby I may be able to quench all the fiery darts of the devil; that, trusting in thee, and in thy promises, I may at last be more than conqueror, looking unto Jesus, the great captain of my salvation. Therefore when my fears press hard upon me, I will hope in thy mercy, and put my trust and confidence in thee. For which end therefore I humbly pray thee to infuse thy grace into my heart; purify my soul; dispel those irregular thoughts and apprehensions, which terrify and discompose my mind. And be thou my mighty defence in all my wants and distresses, and my ready helper in this time of need. To thee therefore, who art able to keep me from falling, and to present me faultless before the presence of thy glory,
with

with exceeding joy, be ascribed all honour, glory, might, majesty, and dominion, both now and for ever. *Amen.*

A Prayer for all states and conditions of Men.

O God, the creator and preserver of all mankind, I humbly beseech thee to receive these my prayers, which I offer unto thy divine majesty, for all sorts and conditions of men, that thou, wouldst be pleased to make thy ways known unto them, thy saving health unto all nations. More especially I pray that thou wilt inspire the universal church with the spirit of truth, unity and concord, that all who profess and call themselves Christians, may be led into the way of truth, and hold the faith in unity of spirit, in the bond of peace, and in righteousness of life. Finally, I most humbly beseech thee of thy goodness, O Lord, to comfort and succour all those who in this transitory life are in trouble, sorrow, need, sickness, or under any other affliction or distress in mind, body, or estate; that it may please thee to comfort and relieve them according to their several necessities, giving them patience under their sufferings, and a happy issue out of all their afflictions; and this I beg for Jesus Christ's sake. *Amen.*

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ALMIGHTY God, Father of all mercies,
I thy unworthy servant do give thee
most humble and hearty thanks, for all thy
goodness and loving kindness to me and to
all men. I bless thee for my creation, pre-
servation, and all the blessings of this life;
and for all thy servants departed this life
in thy faith and fear; beseeching thee to give
me grace so to follow their good example,
that with them I may be partaker of thy
kingdom; but above all, I bless thee for
thine inestimable love in the redemption of
the world by our Lord Jesus Christ; for the
means of grace, and for the hope of glory.
And I beseech thee, give me that due sense
of all thy mercies, that my heart may be un-
feignedly thankful, and that I may shew
forth thy praise, not only with my lips, but
in my life, by giving up myself to thy ser-
vice, and by walking before thee in holi-
ness and righteousness all my days, through
Jesus Christ our Lord; to whom with thee
and the Holy Ghost, be all honour and glory,
world without end. *Amen.*

AN
ESSAY ON FAITH,
SHEWING
Its Nature, Origin, Operation, and connection with
GOOD WORKS.

Extracted from an *Essay on Faith*,
BY JOHN ROTHERAM, M. A.

Of the Nature of Faith.

TO understand this great question, *what is FAITH?* let us reject all human opinions, and search the sacred records of truth for information, where we shall learn it from our Saviour himself.

To any one who is contented to understand the Gospels in their plain and natural meaning, this enquiry cannot be long nor difficult. The Apostles were appointed to convert the world to the Christian Faith, and to convey to all mankind the glad tidings of Redemption. When therefore they received their commission, our Saviour's words to them were these, "Go ye into all the world, and preach the Gospel to every creature. He that believeth, and is baptized, shall be saved; but he that believeth not, shall be damned." Were we possessed only of this plain account of Faith, one would suppose no honest and well-meaning Christian could be at a loss to understand its nature.

ture. It would then no longer be reckoned a thing which can neither be explained nor comprehended, nor would there be any room for those confused and mystic descriptions of it, which are calculated rather to perplex than to inform.

The Apostles are here directed to preach the Gospel, and to him that believeth the Gospel, and submits to the laws of this new institution, Salvation is promised. Here all is clear and perfectly intelligible. The single act of the mind concerned in Faith, as it is here described by our Saviour himself, is that of believing; and the object of Faith is that history of redemption delivered by the first inspired preachers of the Gospel, and now recorded in their writings.

So plain and simple is the account of Faith given us by the great Author and Finisher of it; and we cannot suppose that, at a time when he delivered his last instructions to those who were to preach his Gospel, he would give them a defective account of that act by which converts were to be qualified for admission into his religion. This then is to be considered as the fundamental rule of Faith, to which all subsequent accounts of it are to be referred. And if we meet with difficulties in any part of the Scripture where this subject is treated of, to this test must we bring them, and by this great original must they be cleared up.

Accordingly we shall find this rule of Faith strictly adhered to, and strongly confirmed in their practice. Every new convert will be a fresh proof that our conception of Faith is just, and that we

have represented the instructions of our Lord in the same sense in which his Apostles understood them.

The first fruits of their mission, those three thousand Souls who, as an earnest of a plentiful harvest, came in at the first wonderful effusion of the Holy Ghost, are described as "they that gladly received the word;" and soon after, as "they that *believed*."

The next history of an eminent conversion which we meet with, is that which followed upon Peter's healing the lame man, who was laid at the gate of the Temple: the miracle having drawn a vast concourse of people together, Peter took the opportunity of exhorting them to embrace the Christian Faith. In the midst of his discourse he was seized by the Magistrates, alarmed at his success; "howbeit, many of them which heard the word *believed*; and the number of the men was about five thousand."

Soon after, the whole body of the faithful, who had met together to thank God for the success with which he had blessed their ministry, are thus described, "And the multitude of them that *believed*, were of one heart and of one Soul."

The progress of the work of conversion is thus described, "And *Believers* were the more added to the Lord, multitudes both men and women."

When Philip first "preached Christ in Samaria," and delivered the unhappy people from the powerful delusions of the enchanter Simon, we are told; that "they *believed* Philip, preaching the

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the things concerning the kingdom of God, and the name of Jesus Christ," and that, "they were baptized."

Many other passages in Scripture might be quoted to shew the nature of that Faith which our blessed Lord hath given us, but these, we trust, will convey a full idea of it to the pious and well disposed mind.

The act of the mind then concerned in faith is simple, but the object is complex and extensive. The object of Faith includes a great variety of matter, through which there runs one grand division that we must carefully attend to. It contains an history and a revelation; an history of the whole progress of redemption from the first unfolding of the design soon after the fall, till its completion in the death and resurrection of our Lord; and a revelation of whatever belongs to a future state. When faith looks back on all that our blessed Saviour hath done and suffered for us, it is closely connected with gratitude and love; when it looks forward to all those scenes of bliss that are in reserve for us, it is then more immediately united with trust and hope.

Faith appeared very early in the world, for Abel possessed this virtue, and by Faith, "offered unto God a more excellent Sacrifice than Cain." But the object of Faith was at that time very different from that which is now presented to us. Creation was then almost the only great act of mercy that Faith could look back upon: for "through Faith we understand that the worlds were framed by the word of God." The histo-

rical object of Faith therefore was at first small but as acts of divine mercy were multiplied, and the records of them enlarged, this part of the object encreased, and as it encreased, we find the promises of God, which were at first revealed in general terms. growing at the same time more distinct and explicit. The horizon, which bounds the view, enlarges as we advance forward in the history of revelation, so that each succeeding Patriarch or Prophet had a fuller prospect both of the blessings and the promises of God than those that went before him. The history of past, and the promises of future mercies, were still encreasing together, till at length to us who have the happiness of seeing the work of Redemption accomplished, and whatever concerns our eternal state placed in the clearest light, the object of faith is completely revealed, and appears before us in its full magnitude.

Faith then, in the early ages, could have been little more than a belief and trust in the general promises of God. This agrees with that beautiful history of antient Faith, which we have in the eleventh Chapter of the Epistle to the Hebrews, "These all died in Faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth."

To understand the true origin of Faith, we must consult the sacred oracles, and shall there see it as delivered to us by the great Author and Finisher of it. We shall there see by what means
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it was implanted in the minds of the first converts; and may from thence learn the most sure and rational methods of propagating it in these days.

Of the Origin of Faith.

When the Jews demanded from our Lord an open and explicit declaration, whether he was the Messiah, or not, he replied only by an appeal to those works which he did in his Father's name. These works, he said, spake for him, and would decide this matter more clearly than any words of his own could do. "Jesus walked in the Temple, in Solomon's porch. Then came the Jews round about him, and said unto him, how long dost thou make us to doubt? if thou be Christ, tell us plainly. Jesus answered them, I told you, and ye believed not. The works that I do in my Father's name, they bear witness of me." And afterwards he adds, "If I do not the works of my Father, believe me not. But if I do, though ye believe not me, believe the works."

In this passage our Lord clearly makes Faith dependent on the testimony of his miracles. "If he did the works of his Father, he tells the Jews, that they ought to believe those works. On no other supposition doth he require their belief in him.

It is not on this occasion alone that our Saviour lays this ground of Faith; we find it every where resting on the same foundation. His addresses to the understanding, his application of argument and reasoning, his appeals to external evidence, abound in all his discourses, and meet us in every part of his history.

In the first place then, we are expressly told, that the design of our Lord's Forerunner was "to prepare the way of the Lord;" to dispose the hearts of men for that purer dispensation which was now to take place, and to turn their attention towards that Great Personage who was about to arise. "He came for a witness, to bear witness of the light, that all men through him might believe." By his attestation, and by the many extraordinary circumstances in his birth, and ministry, he introduced and opened the evidence for the divine mission of our Lord.

The peculiar force of John's testimony lay in its being prophetic. Every common beholder could own our Lord to be the Messiah, after they had seen his miracles. But John bore witness to him before he had given any proof of a divine power. It was his part to close the prophetic evidence of our Lord's divine Mission. "He was a Prophet: but he was at the same time 'more than a Prophet.'" It was his great office to introduce that new dispensation which the other Prophets had only foretold. This peculiar situation gave occasion to a remarkable difference in the manner of confirming their Testimony. All the antient Prophets were at a great distance from the grand object which they foretold. Hence it was necessary that they should be enabled to confirm their prophecies and to procure them credit amongst their contemporaries, by miracles, or by some collateral prophecy which received a speedy accomplishment. But the language of the Baptist was, "Behold the Lamb of God!"

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“There standeth one among you who is greater than I.” John therefore, as we read, “did no miracle: but all things that John spake of this man, were true.” His testimony to the character of our Lord was verified by the event: and his predictions were supported, not by any miracles of his own, but by the personal appearance, and the miracles of our Lord himself.

But let us pass on to consider our Lord’s conduct and personal declarations on the subject.

The Evangelist does not neglect the very first occasion of teaching us the true design, and telling us the genuine effect of our Lord’s miracles. On the “beginning of miracles” which Jesus did in Cana of Galilee, he remarks, that he thereby “manifested forth his glory, and his Disciples believed on him.”

Our Saviour reproaches, in the severest terms, those cities, which had been witnesses of his mighty works without being converted by them. “Woe unto thee, Chorazin: woe unto thee, Bethsaida, for if the mighty works had been done in Tyre and Sidon, which have been done in you, they had a great while ago repented in Sackcloth and Ashes. But it shall be more tolerable for Tyre and Sidon at the Judgment, than for you.”

His displeasure against those who had resisted the clearest evidence, is expressed in terms the strongest and most awakening that can be imagined. “Wherefore I say unto you, all manner of sin and blasphemy shall be forgiven unto man, but the blasphemy against the Holy Ghost shall not be forgiven unto man.”

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Our Lord appeals to the prophetic evidence of the antient scriptures for the conviction of the Jews. "Search the Scriptures, says he, for in them ye think ye have eternal life; and they are they which testify of me. Had ye believed Moses, ye would have believed me; for he wrote of me. But if ye believe not his writings, how shall ye believe my words?"

Often does he press upon them the evidence arising from his miraculous works in proof of his divine mission, as of irresistible force. "If I do not the works of my Father, believe me not. But if I do, though ye believe not me, believe the works. Believe me that I am in the Father, and the Father in me: or else believe me for the very works sake. If I had not done among them the works which none other man did, they had not had sin. I have greater witnesses than that of John; for the works which the Father hath given me to finish, the same works that I do, bear witness of me, that my Father hath sent me."

Many other instances might be cited from the sacred history of this nature; but the sum of the argument is this. Our blessed Lord, his Forerunner, his Apostles, and his Historians, all unite in carrying on the work of conversion by means of external evidence, insomuch that I believe we may safely assert, that there is not, in all the sacred history, the record of one conversion wrought, in the manner that some would have us believe all conversions are made, by inward illumination.

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Nay, the Faith of the Apostles themselves was established in the ordinary way, by outward evidence. For their conversion it was, and through them for the conversion of the whole world, that our Lord "shewed himself alive to them after his passion, by many infallible proofs." "And he that saw it bare record," says St. John, "and his record is true: and he knoweth that what he saith is true, that ye might believe."

The words of those who brought the first account of our Lord's Resurrection, seemed to the Apostles as "idle tales, and they believed them not." How was this unbelief overcome? St. John tells us in his own case, as any other man would do, that he "saw and believed." For their conviction it was that our Lord vouchsafed to "shew unto them his hands and his side," and when Thomas would not believe on the testimony of the other Apostles, our Lord gave him that full evidence of his senses which he demanded. "Thomas," said he, "reach hither thy finger, and behold my hands, and reach hither thy hand, and thrust it into my side; and be not faithless but believing." When Thomas overcome by this evidence, and melted by this condescension, broke out, in the language of true faith, into that exclamation, "MY LORD AND MY GOD;" "Thomas," replied our Lord, "thou hast believed, because thou hast seen me: blessed are they that have not seen, and yet have believed." This passage demands all our attention. Had Faith sprung from any inward impression, Thomas might as well have believed before this sensible conviction, as after it. But he with-

with-held his assent, till it was extorted from him by the evidence of his senses. Upon which our Lord's remark is, "blessed are they which have not seen, and yet have believed." That is, "the ordinary means of blessing mankind with the knowledge of Christian Faith, will be by that evidence which thou hast resisted, and the testimony of well-informed witnesses: The evidence of sense is indeed given to a few, that they may be my chosen witnesses to the rest of the world; but this kind of evidence cannot be imparted to all; the work of general conversion must be carried on by rational and historical evidence." It must be acknowledged that this occurrence is extremely remarkable, and seems to have been disposed by our Lord on purpose to lay open to us, in one striking incident, the whole doctrine of the origin of Faith.

If then this inward illumination did not take place even in the age of miracles, and in the times of the most plentiful effusions of the Holy Spirit, we can have no reason to expect it in these days, when his extraordinary communications are withdrawn. If it did not give birth to the Christian Faith, even in its first production, we can have no grounds to suppose it in the succession and continuance of it.

Thus is this doctrine established upon the fullest and clearest proof; a proof resting not upon some casual expression, which might be liable to various constructions, but upon a series of facts which cannot be mistaken; upon the uniform practice of our Lord and his Apostles throughout their whole

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whole ministry. A proof of this nature can hardly leave room for any doubt or exception.

And here I should conclude my observations on the origin of faith, were it not that this subject hath been unhappily obscured by a number of unintelligible things that have been advanced against it: I shall therefore add a few words concerning the evil tendency of a doctrine, which has of late gained too much ground, of the insufficiency and inutility of reason in all divine subjects.

If reason is excluded from all share in forming and conducting the principles of our faith; if the whole work of Religion is supposed to be carried on by some concealed operations within, in which we are entirely passive, having nothing to do but to obey the secret impulse; how unfavourable an influence must this doctrine shed on all the business of the improvement of the mind, whose enlargement has been hitherto considered as bearing an honourable relation, and being as it were an handmaid to Religion! Alas, how degraded must all the functions of reason appear, when thus divorced from virtue, her noblest companion; and how mean, how trifling, all her labours, when they are no longer conceived to have any tendency to promote the only real business of this life, our preparation for a better! If opinions of this kind once come to prevail amongst us, like an unkindly damp, they must chill all the powers of the mind. For what is there, what can there be to excite or call her forth to action, now that her highest encouragement, her fairest palm of honour, is snatched from her? Farewell

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then all efforts of genius, all generous emulation in the race of glory ! farewell all thirst of knowledge, all culture of polite literature, or useful science ; all that can adorn or improve the mind, farewell ; and welcome, in their stead, monkish ignorance and barbarism ! the mind, abandoned to the guidance of a fancied inspiration, runs into all the wilds of enthusiasm : there all neglected and melancholy it wanders ; haunted by dark and gloomy visions ; deserted by itself, and lost to every thing that is rational, manly and truly noble. All human learning will be reckoned profane and heathenish, and will be supposed to vitiate and debauch the mind, instead of improving it. Reason itself will be regarded with a jealous eye, as the rival of true religion ; and learning, that sacred pledge of faith, will be considered as a vain idol, and all our studies, idolatry.

Of the Operation of Faith.

Let us now enquire into the operation of faith, and consider the various ways by which the Christian Faith applies itself to the human mind for its improvement.

And first of all, it begins its operations by enlightening the understanding, and by pouring into it streams of celestial knowledge. We now become “acquainted with God,” and obtain a more enlarged view of the divine nature and perfections. Reason indeed, properly exercised on the creation, could not fail to see many of those rays which beaming from the creation were reflected from his works. Such of the divine perfections

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as had been exerted in the creation, could never lie hid : since the creation itself was perpetually bearing its testimony to them, and all its parts were for ever telling to every beholder, the power, the wisdom, and the goodness of him who framed them. But the creation itself, though a fair transcript of the divine perfections, was still an imperfect one. Could we suppose it possible that we could look through all nature, and could discern every character of wisdom that the Almighty hath impressed on every part of this system, our conceptions of the divine perfections would no doubt be exalted in proportion as our prospect of his glorious works was more extended. But even then our knowledge of the eternal Creator would not so far surpass that degree of knowledge which we now imbibe from seeing only a part of his works, as it would fall short of that which we shall one day obtain from a view of systems still more glorious. The works of God can only convey to our understandings an image of so much perfection as hath been stamped upon them. But our creation is far too narrow to receive a compleat impression of the divinity. When we shall have heard all that this creation can tell us of God, we shall have heard only a small part of all that God is.

Of all the divine attributes the power of the Creator was that which arose at first in its fullest orb ; for we cannot conceive an higher exertion of power, than that of producing a creation out of nothing. Yet those acts of power which have been exerted in our redemption, if not

equal to this first act, are strong confirmations of it. Wisdom is another attribute of the Deity, which manifests itself clearly in the works of the creation ; yet doth it break forth with additional lustre in the work of Redemption. With what admiration do we look back on this glorious plan rising and increasing in remotest ages, and brought to perfection ! light and order rising from darkness and confusion in the moral system, as they had done before in the natural.

We are further instructed by the Christian Faith in the true condition of our situation here, and the laws of our nature and our duty are laid before us in the fullest and clearest manner ; laws so equitable, that even the adversaries of revelation have ever acknowledged their excellence ; laws so wisely framed, and so well adapted to our nature, that when speculative men have undertaken to build their systems of morality, and have furnished them with riches borrowed liberally from the treasures of revelation, they have been apt to mistake the dictates of inspiration, for the deductions of their own reason.

But we are not only instructed in whatever concerns our duty or our happiness here : our understandings are led forth into a future state, all eternity is unveiled before us, and we see the great doctrines of life and immortality in the clearest light. The gospel hath laid open to our view those bright eternal fields, the prospect of which must otherwise have been for ever intercepted by clouds impenetrable to the human eye. The utmost labour of the human understanding, where

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where the most select geniuses of every enlightened age united all their efforts, could do little towards this great discovery. They could do no more than the assistance of art hath enabled the eye to do in surveying the starry firmament. The ablest reason, in its utmost cultivation, could but just discern a glimmering light streaming through that dark expanse of night with which it was surrounded, from whence it might conjecture that there was a brighter world beyond. But this was a light too faint and dubious to be of any service to the vulgar sight, and which every passing cloud concealed even from the philosophic eye. The philosopher could exult in the pleasing theory of immortal happiness, but it generally failed even him when it was to be brought to the proof. Whereas the faith of a christian is a fixed and a steady light, which never deserts him, but shines the brightest in the darkest seasons of distress.

Of good Works.

Regeneration being no other than the entire possession of the Soul by the principles and powers of christianity, whereby its evil dispositions are subdued, and it is gradually wrought into an holy and heavenly frame, we cannot but discern how naturally it must lead to the practice of good works. Virtuous action is indeed the grand aim of the whole Christian institution: it is the very end and design, as we are expressly assured by St. Paul, of our new creation, for "we are God's workmanship, faith the Apostle, created in Christ Jesus unto good works."

Were it possible in surveying the Christian system not to perceive how directly it is calculated to answer this great end, we should want one of the noblest proofs which we now enjoy of the wisdom and goodness of Him who formed it. THE POWER OF MAKING US GOOD is the greatest glory of the Christian dispensation; and they who would deny it this power, rob it of that jewel which shines the brightest in its heavenly crown, and fix upon it a calumny greater than its enemies have ever been able to invent against it.

The design of Redemption was to restore man to that happiness which he had lost by sin. To have relieved his misery only without taking any measures to remove his guilt, would have been removing the effect, and leaving the cause in its full force again to operate the same effect. A redemption undertaken on account of sin must certainly have been aimed against sin itself, otherwise the enemy would be left in full possession of his conquest. To suppose that the Redeemer came only to deliver us from the punishment of sin without delivering us from its power, is to suppose that he came in fact to take away a discouragement to sin, by removing its penalty. His mercy thus confined would hardly deserve the name of mercy: it would be mercy to sense only, whilst it was denied to our nobler, our spiritual and intellectual part.

But these unworthy notions of Redemption will not stand a moment before the light of the gospel. The very first intimation of the great design shews us that our Saviour undertook to bruise the

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the serpent's head : that is, not only to obviate some ill effects of his power, but to destroy his power itself. To make us happy, and yet to leave us under the dominion of sin, seems to be one of those contradictions which omnipotence itself cannot effect. At least we are assured that redemption is very far from any attempt thus to do violence to the nature of things, by connecting happiness with vice, which can only be the natural parent of misery. Redemption goes at once to the very source of all our sufferings, and applies its healing virtue to cure the soul of that disease from which all its misery springs. Redemption acts in perfect conformity with the first sacred establishments of Heaven ; and leads us to happiness by forming us to the practice of virtue, the only way to happiness that either revelation or experience have ever pointed out.

Every part of the christian dispensation is manifestly adapted to answer this great end, to train us up to the exercise of goodness, and to qualify us for virtuous action. For to what other end doth our holy faith inspire us with all its principles of virtue ? why doth it, like Moses, striking a rock, open the fountain of divine love in our heart, and cause the love of man to spring from the love of our Redeemer ; why doth it enlighten us with all its laws of heavenly goodness ; why point to the bright example of a Saviour walking before us in the path of active virtue ; why doth it try to move us by all the power of those awful sanctions which belong to our holy religion ? why still further, doth the holy spirit

join his influence to that of faith, and give new strength and vigour to our souls; why are we endowed with all these principles and powers of action, if yet the Christian Life is not a life of action, and if all is to end only in some brisk emotion of the spirits and some inward agitation of the mind? When "the Man of God is thus adapted and thoroughly furnished unto all good works," how strange a doctrine is that which will yet adventure to say, that he is designed for no kind of work; and when all those principles and springs of action are in motion within him, would at that instant fix him motionless, blast all his powers, and freeze him as it were into inaction! As well may we suppose that when the Creator fashioned this animated clay and breathed into it the breath of Life; when he furnished it with limbs, with nerves, joints, muscles, and all its numberless instruments of motion, he never yet intended that the human body should move; as to suppose that this new workmanship of God, created, and in every respect furnished unto good works, was never intended for the practice of those works, for which it is expressly formed.

The gift of the power certainly implies and requires the use and right application of that power; and that indeed not only in the case of the furnished and enlightened christian, but universally and in all cases, as far as the power and light for the direction of that power, have been communicated.

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All our blessed Lord's doctrines are full of precepts and motives to action. And in those beautiful parables in which his doctrines were often couched, he continually represents the Christian as in a state of action. He represents him as a servant bound to do the will of his master; as a labourer in a vineyard; as one entrusted with a talent which it was his duty to improve. And the other inspired writers, in perfect correspondence with their master represent the christian life under the same kind of images, as under those of pilgrimage, a race, and a state of warfare.

The very notion of a state of trial in which we are here placed, implies the necessity of forming our lives and guiding our whole conduct according to some rule by which they must be hereafter reviewed. And in our Lord's description of that grand scene by which this probationary system shall be closed, he hath fully assured us, that we shall be called to a strict account for our use of all the talents entrusted to us; and that the chief enquiry on the event of which our eternal lot must be decided, will be, how we have obeyed the dictates of that humanity and benevolence to others, with which our holy faith is calculated to inspire us. Nor need we be surprised that on this occasion no mention is made of faith itself, though faith is certainly prescribed as the leading condition of our salvation; since an enquiry after the fruits of faith is in effect an enquiry after faith itself: And at the same time this proceeding of our Judge clearly shews us, that faith is valuable in his sight only in proportion

tion to the fruits it produces, and the good works to which it leads us.

No one can be ignorant that there are in the holy Scriptures numberless precepts of virtue, and rules, examples, and motives to sanctity of life. But to what end are they placed there, if not to influence our practice? Take away every part of scripture that doth not relate to faith, and you will reduce it to a very small volume. Separate the rules of faith and the rules of practice into two distinct bodies, and you will find the latter far to exceed the former in dimensions: which is easily to be accounted for, if practice is to be our study as well as faith. For then since faith is but a single act, and practice extends thro' every part of life, it is clearly seen why that part of scripture should be the most extensive, which relates to the most extensive part of our duty. But if we suppose, that when faith is once acquired the christian is compleatly finished, and that he is to rest in faith, and hath no concern with works; then it seems impossible to account for the conduct of the Holy Spirit in saying so much about works which do not belong to us, and contracting into so small a size that part of scripture in which alone we are interested.

The question in short is reduced to this, whether it is of any consequence that we should obey our Master's will, or not: and whether the greatest part of the scriptures is not entirely superfluous and all the divine commands contained in them absolutely without a meaning?

Upon the whole then we may conclude, that the design of christianity doth by no means terminate

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minate in faith, but that faith is that good tree, which by our own assiduous cultivation, and the influence of Gods holy Spirit, bringeth forth good fruit : And therefore that good works in connection with faith, and springing from that holy principle, are absolutely necessary to complete the christian character. Our Saviour is the vine, and we are the branches. If we abide in the vine, and maintain our union with it, if we abide in a faithful attachment to our Lord and Saviour, we shall derive from that sacred stock to which we belong, a vital juice, which will give us daily new force and vigour, and enable us to bring forth much fruit.

Faith shall end with time. Its whole business is answered in this life ; and in Heaven faith shall have no existence. But virtue shall be immortal : and that plant, which in this cold region is barely kept alive by the warmth of the heavenly principle within us, shall, when it comes to its native soil, flourish without the support of faith. Surely therefore, amongst candidates for Heaven, that which will for ever flourish there should be cultivated at least as much as that which will there be annihilated. The virtuous disposition, benevolence and charity, the love of God and the love of man, shall accompany us to Heaven, and become a source of endless bliss springing up and encreasing to all eternity. But when we shall be borne to that pure and blissful region on angels wings, faith shall then be left behind us with this perishing world.

CON.

C O N T E N T S.

Meditations for the morning and evening of Monday, — —	Page 3
Forms of examination concerning our duty towards God and our neighbour, —	15
Meditations and Prayers for Tuesday, —	41
— for Wednesday, — —	52
— for Thursday, — —	63
— for Friday, — —	71
— for Saturday, — —	84
— for Sunday, — —	92
The companion for the ALTAR; containing a suitable exercise before and after the approaching the Lord's Table, with the office of the Church for the purpose, and directions for the young communicant, — —	102
Instructions for a future behaviour, so as to make your coming again to the feast (to which all are invited) with the greater comfort to yourself; but, if through frailty and temptation you should fall away, what is necessary to be done to obtain forgiveness, and fully to participate of the meditation and sufferings of your Redeemer, — —	139
Daily and occasional Prayers, — —	147
An Essay on Faith, — —	166
Of the nature of Faith, — —	ib.
— Origin of Faith, — —	171
— Operation of Faith, — —	178
Its connection with good works, — —	181

END OF PART FIRST.

THE SECOND PART
OF THE NEW
WEEK'S PREPARATION
For a worthy Receiving of the
LORD'S SUPPER,
As appointed and practised by the
CHURCH OF ENGLAND:

CONSISTING OF
MEDITATIONS, PRAYERS, and HYMNS,
suitable for Sunday Evening, on Sacrament
Day, and for the Morning and Evening
of every Day in that Week.

WITH A
Form of Daily Self-Examination:

AND
In the course of these Meditations, those doubts and
scruples, which are apt to disturb and render
the minds of devout communicants uneasy,
are clearly stated and finally removed.

To which is added

That excellent summary of our Christian Duty,
our LORD'S SERMON on the *Mount*, par-
aphrased by Dr. *Samuel Clarke*.

PRINTED BY BRETT SMITH,
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1799.

THE SECOND PART

WEEK: PREPARATION

LORD'S SUPPER

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THE
AUTHOR
TO THE
READER.

*Reasons for publishing this Book, and to shew
the dangerous tendency of the use of the OLD
Week's Preparation.*

HAVING for many years experienced, in the course of my office, that, in no one instance of christian duty, there was more need of assistance, than in this of the Lord's Supper; and that many devout communicants have laboured under the same doubts and scruples concerning a worthy preparation, and partaking of this duty; I am of opinion, that many others would be very glad to find such doubts cleared up, and the cause of such scruples removed, which too commonly disturb and perplex them by such fears and terrors, as indeed make their desire of being truly religious, the burthen and misery, instead of the delight, of their lives; therefore
I do

I do not think my time can be better employed, than when I am endeavouring to render the preparation to that holy ordinance orthodox, rational, and satisfactory to every one. And, I have endeavoured to avoid that too general fault of raising and inflaming the devotion of communicants, without any regard to their information, and settling their understandings.

The most considerable doubts and scruples, which render the minds of communicants uneasy, are considered in the following meditations, which I have framed as full and satisfactory, as, I believe, can reasonably be expected, in so small a volume.

N. B. To this Edition is added our Lord's sermon on the Mount, with Dr. *Clarke's* paraphrase; for the use of all persons who wish to see that most excellent summary of our christian duty clearly explained.

Of the Meditations, Hymns and Prayers.

The Meditation for each day is placed first; because I esteem meditation to be a noble exercise of a rational and devout soul. To revolve and consider over and over, and to reflect upon those divine subjects, to which each meditation relates, will greatly contribute to the improvement of our lives, and to the rendering them more conformable to the will of Almighty God.

In

In the use of the Meditations, we should not read them over in a hasty and cursory manner; but proceed very deliberately, and try whether we cannot find out something of greater importance in each sentence, than may be apprehended at the first reading: and after we have thus gone through the Meditation, which we should always do at one reading, begging God to affect our minds with a constant sense of our duty in all the particulars of it; chiefly that he would enable us to perform those resolutions we have made of advancing in piety and virtue; that he would not leave us to ourselves; but so assist us with his grace, that what we perceive and know to be our duty, we may faithfully fulfil all the days of our life; I say, when the Meditation is thus ended, I have immediately subjoined the Hymns, to be sung or said according to the disposition of every devout reader. And the reason of this method, I doubt not, will readily appear to every one, who considers that the design of Hymns is to raise the soul to a nearer conference with God in prayer, when perchance fatigued in some other part of a Christian's duty.

To the hymns you have a prayer added, which will furnish you with suitable petitions, supplications, and thanksgivings, to be offered up to our heavenly Father through Jesus Christ,

Christ, his dearly beloved Son, our Lord. Not that I presume to dictate any thing that may stifle the fervency of any one's private devotion, who may rather choose to conclude his devotions with an hymn : and it is with a view to satisfy such different tempers, that in some cases I have added more hymns than one to some of the subjects. But as God has given us no direct command in this particular, let it be far from me to act with that presumption, as to endeavour to enforce my own inventions instead thereof.

Of the time to be spent in Preparation.

As to the time requisite to be spent, in our preparation for a worthy receiving the Lord's Supper; I could wish it had been more particularly directed and commanded by the Church : yet, I doubt not but that her having not done it, has proceeded from her knowing that the best rules might hurt some or other, if too closely followed. But I am clear in my opinion, it is always her intention, that her members should be as well and thoroughly prepared as they can, before they approach the Lord's Table : and, for my part, I think myself bound to thank the great and good God, that I am not of the number of those self-sufficient Christians, who can lay so great stress upon habitual preparation, as
to

to save themselves the trouble of any preparation at all*

Of our duty after Receiving.

But what will all the preparation in the world avail us, if, as soon as we have turned our backs on the Lord's Table, we forget that ever we were there, and remember no more our solemn engagement, or those holy resolutions, which had been raised in our minds by that course of devotions in the Week, preparatory to our receiving the holy Communion? instead of placing us in the favour of the Almighty, this will draw upon us the abundance and severity of his wrath, for such our mockery of his divine institution and commands.

Some account of the method of this Work.

Therefore I have, in this second part of the new Week's Preparation, inserted such meditations, hymns, and prayers, to be used by the worthy communicant, during the week following his participation of Christ's Body and Blood, as I apprehend will furnish him with a right sense of his duty: which I take to be the best means he can make use of,

* See the *preface* to the first part of the new *Week's Preparation*, concerning the *usefulness* of *actual Preparation* before the receiving of the LORD'S SUPPER.

of, to secure himself against the sudden surprise and impetuous attacks of all his enemies, ghostly or bodily. And,

It is great satisfaction to me, that I can assure the reader, I have taken the Church Catechism and the Communion Service for my guide; so that he may be satisfied, this New Week's Preparation is strictly orthodox, and perfectly agreeable to the doctrine of the Church of *England*, and to the word of God.

Moreover, I have been advised to prefix the explanation of that part of the Church Catechism, which relates to the Sacrament of the Lord's Supper, by some who believe it to be the shortest, plainest, and most comprehensive of any extant; and for the satisfaction of those, who are desirous to search the scriptures, and to see and examine the authorities upon which this explanation is founded, I have cited the texts at the bottom of each page.

A FAMILLIAR AND COMPREHENSIVE
E X P L A N A T I O N
OF THAT PART OF THE
CHURCH-CATECHISM,

WHICH

*Relates to the Sacraments, especially that of the
Lord's Supper, as warranted and supported
by Scripture.*

THE Church tells us, that Christ hath
ordained only two Sacra-
ments, as generally necessary to sal-
vation; that is to say, Baptism and
the supper of the Lord. ⁴ Now Baptism was
instituted by Christ, to be the rite of admis-
sion into his church, ⁵ and is answerable to
circumcision among the Jews. ⁶ The Lord's
supper was ordained for the exercise and con-
firmation of our faith in Christ, ⁷ and ap-
pointed by him instead of the Jewish pass-
over; ⁸ and these are thus necessary to sal-
vation,

The two Sa-
craments.

⁴ 1 Cor. xii. 13. 1 Cor. x. 2, 3, 4. Joh. xix. 34.
⁵ Joh. v. 6, 8. ⁶ Acts ii. 41. Acts viii. 12. Acts x. 48.
Mat. xxviii. 19. Heb. vi. 1, 2. ⁷ 1 Cor. ii. 11, 12. Gen.
xvii. 9, 12, 23, 27. Phil. iii. 3. ⁸ 1 Cor. xi. 23, 24, 25.
Luke xxii. 19, 20. 1 Cor. v. 7, 8. Exod. xii. 3, 21, 22,
23, 27. John. i. 29. 1 Pet. i. 18, 19.

tion, viz. Baptism is necessary thereto, as being the appointed instrument of our regeneration or new birth; ⁶ and the Lord's Supper, as being that spiritual food, by which we are nourished up to everlasting life, the former to be only once, ⁸ the latter often ⁹ received.

These ordinances ministering to such great ends, we say are only generally
 How necessary
 to Salvation. and not absolutely necessary to

Salvation; because we dare not take upon us to exclude all hope of God's mercy in such extraordinary cases, as the want of opportunity or capacity of receiving them reduces mankind often unto. ¹⁰ But as the Jews were obliged under the severest penalty to be circumcised, ¹ and keep the pass-over; ⁴ so our guilt and danger will be proportionably great, in not observing when it is in our power, these two more easy institutions, ⁵ which are not only of a higher authority, ⁶ but also the distinguishing badges ⁷ of a more excellent profession. ⁸

By

⁶ John iii. 5. John i. 12, 13. Tit. iii. 5. 1 Pet. ii. 2.
⁷ John vi. 3. Eph. v. 29. Col. ii. 19. Jude 21. 1 Cor. xi. 33, 34. ⁸ Eph. iv. 5. John. iii. 4. Rom. vi. 10. ⁹ Acts ii. 42. 1 Cor. xi. 25, 26. Luke xiv. 15. John vi. 34 ¹⁰ Matt. xii. 7. Jos. v. 5, 6, 7. Luke xxiii. 43. 1 Cor. v. 12, 13.
¹ Gen. xvii. 14. Exod. iv. 24, 25, 26. ⁴ Numb. ix. 13, &c. Exod. xii. Matt. xxvi 18. ⁵ 1 John v. 3. 2 Kings v. 13. John iv. 40 ⁶ Heb. xii. 25. Heb. ii. 2, 3. Heb. x. 28, 29. 1 John ii. 4. John xiii. 8. Ps. ii. 12. ⁷ 1 Cor. xi. 26. ⁸ John i. 17. 2 Cor. iii. 7, 8, 9.

By the word Sacrament the Church tells us, is meant an outward and visible sign of an inward and spiritual grace, given unto us, ordained by Christ himself, as a means whereby we receive the same, and a pledge to assure us thereof. Now for the clearer understanding this account, which the Church gives us of a Sacrament, it is necessary that the several parts of which it consists, should be distinguished: and therefore you are to observe, we are therein taught, that to constitute a Sacrament, there must be, first, something discernible and apparent to our senses; which, secondly, must represent some spiritual grace and favour vouchsafed us by God; thirdly, that outward sign must be of Christ's own institution; and, fourthly, appointed by him as a means of conveying to us this inward grace, and as a seal and token of assurance, that he will bestow the one upon those who do worthily receive the other; and as these properties are only to be found in baptism and the supper of our Lord, no other religious rite can be truly called, or ought to be esteemed, a Sacrament.

Now the parts, of which a Sacrament consists, are two, viz. the outward visible sign, and the inward spiritual grace. Thus, outward sensible things can be a means of conveying,
and

The meaning of a Sacrament:

The parts of a Sacrament.

and pledges of assuring us of divine grace and favour. For, altho' these sacramental signs were ordained by God in gracious condescension to our infirmities, ¹ thereby to inform our understandings, ⁴ to refresh our memories, ⁵ and to excite our affections; ⁶ yet their farther efficacy is not owing to any power in themselves, but to the blessing of Christ upon his own institutions and appointments; ⁷ and we are not to doubt, but that, in the right use of the outward means, he will, by the power of his spirit, tho' in a manner unknown to us, ⁸ convey, ⁹ and confirm, ¹ in Baptism; and convey, ⁴ and confirm, ⁵ in the Lord's Supper, to the worthy receivers thereof, the divine grace signified thereby, according to his own most true promise. ⁶

The Church teaches us, that the outward
 Of Baptism. visible sign [or form] in Baptism is
 water, wherein the person is baptized in the name of the Father and of the Son, and of the Holy Ghost. Now water is peculiarly fitted to the purpose, for which it is here appointed; for as cleansing is one well known

¹ 1 Cor. xiii. 12. 1 Cor. iii. 1. 2. Rom. vi. 19. ⁴ Rom. vi. 4. Gal. iii. 1. ⁵ Exod. xii. 27. Heb. x. 3. Luke xxii. 19. ⁶ Zec. xii. 10. John i. 29. Rev. i. 7. ⁷ 1 Cor. vi. 7. 2 Cor. i. 21. ⁸ John iii. 8. ⁹ Tit. iii. 5. Mark xvi. 61. Gen. xvii. 11. 1 Acts xxii. 16. Acts ii. 38. Rom. iv. 11 Eph. i. 13, 14. ⁴ John vi. 57. 1 Cor. x. 16. ⁵ Matt. xxvii. 28. ⁶ Heb. x. 23. 1 Thess. v. 24.

known property of Water, it is evidently a fit sign to denote our being washed from sin, ⁷ by virtue of the blood of Christ; ⁸ and since all men were to be invited into his Church, and some form of admission to be ordained, it argued great wisdom and goodness in our Lord, to take away the painful rite of circumcision, and, instead thereof, to appoint the most common, and the most easy sign that could be invented, to be the door of entrance into that Church.⁹

Now the Lord's Supper is so called, because the Jewish custom of eating Bread and drinking Wine, at the conclusion of the Paschal Supper, was by our Lord converted into the sacrament of his most precious body and blood. ¹ But this does not transfer any obligation upon us to receive this Sacrament after Supper or in the Evening, any more than to receive it in an upper Chamber, a table posture, or with any other circumstances of the like nature, wherewith our Lord did eat the passover with his Disciples, before he suffered. For in matters of this kind, we are to be directed by the lawful dispensers of this holy mystery; ⁴ who with a due regard to its su-

The Lords Supper
why so called.

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perior

⁷ Eph. v. 25; 26. Acts xxii. 16. Tit. iii. 5. Heb. x. 22. I Cor. x. 1, 2. ⁸ I John i. 7. Heb. ix. 14. ⁹ Matt. xi. 30. I John v. 3. Acts xv. 10. Heb. ix. 10. Luke xxii. 19, 20. I Cor. xi. 20. I Cor. x. 21. Acts xi. 7. ⁴ I Cor. iv. I Heb. v. 1, 4. I Pet. ii. 5 Jer. xxxiii. 18.

perior dignity and the imitation of scripture,
⁵ have appointed the Lord's House, ⁶ and the
 Lord's day, ⁷ and the fore-part of that day,
⁸ for the stated celebration thereof. And you
 are to take notice, that it is ordered to be re-
 ceived three times a Year at least, ⁹ whereof
 Easter to be one, ¹ in the humble posture of
 kneeling; ⁴ and with all those inward acts of
 suitable devotion, ⁵ which our most excellent
 office of administration ⁶ cannot but raise in
 every attentive communicant. ⁷

The Church assures us, that the sacrament
 of the Lord's Supper was ordain-
 ed for the continual remembrance
 Why instituted of the sacrifice and death of Christ, and of
 the benefits which we receive thereby; and
 this memorial of Christ's death is to be a stand-
 ing service in his Church, so long as it con-
 tinues militant here on earth; for Christ did
 institute, and in his holy Gospel command us,
 to continue a perpetual memory of that his
 precious death, until his coming again. ⁸

Now

⁵ 1 Tim. iii. 16. Dan. x. 21. ⁶ 1 Cor. xi. 22. Deut.
 xii. 5, 6. Deut. xvi. 22. Ps. xxvii. 6. ⁷ Acts xx. 7. Rev.
 i. 10. ⁸ 1 Cor. xi. 20, 21. Acts ii. 15. ⁹ Exod. xxiii.
 14, 17. Deut. xvi. 16. Heb. x. i. Heb. xiii. 15. Acts ii.
 42. ¹ 1 Cor. v. 7, 8. Exod. xxii. 17. Deut. xvi. 1. Numb.
 xi. 13. ⁴ Phil. ii. 9, 10, 11. Rom. xiv. 11. Eph. iii. 14,
 19. Mark i. 40. ⁵ Ps. li. 17. Isa. lvii. 15. Isa. xxv. 1.
 Pl. lxiii. 5. Ps. xcix. 5. Matt. xxvi. 30. Col. iii. 16.
⁶ 1 Cor. xiv. 26, 40. ⁷ Eccl. v. 1. Matt. xv. 8. ⁸ 1 Cor.
 xi. 26. Acts i. 11. Matt. x. 32, 33. Heb. ix. 28.

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Now the death of Christ is called a Sacrifice, because that our heavenly Father, of his tender mercy, gave his only Son Jesus Christ to suffer death upon the Cross for our Redemption; who made there (by this one oblation of himself once offered) a full, perfect and sufficient sacrifice, oblation and satisfaction for the sins of the whole world; ¹ and thereby we receive the benefits of obtaining remission of our sins, and being made partakers of the kingdom of Heaven: ⁴ and by this we are to understand, that as the Son of God did vouchsafe to yield up his Soul by death upon the Cross for our salvation; so it is the duty of all christians to receive the communion, in remembrance of the sacrifice of his death, as he himself had commanded; and to do it so frequently, that they may always have a fresh and lively remembrance thereof in their minds. ⁵

Now the Church teaches us, that the outward part or sign of the Lord's Supper is Bread and Wine, ^{Its outward sign.} which the Lord hath commanded to be received; and from hence we are to observe, that notwithstanding it is our duty to rest satisfied in our Lord's will and pleasure, without

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out

¹ Heb. ix. 26. Heb. vii. 27. John i. 29. 2 Cor. v. 21.
² Pet. iii. 18. ⁴ Heb. ix. 28, 12. Heb. x. 10, 12, 14, 18.
 Rom. v. 10. 2 Cor. v. 21. Col. i. 21, 22. ⁵ 1 Cor. xi.
 25, 26.

out seeking after a reason for his appointments; ⁶ we cannot but observe, that as our spiritual purification is appositely represented by water in the other Sacrament, so our spiritual sustenance by Bread and Wine in this; ⁷ and that, both Bread and Wine being parts of one compleat nourishment, and separately ineffectual, ⁸ this sacrament is commanded to be administered in both kinds. ⁹

The Church likewise tells us, that the inward part or thing signified, is the ^{The thing} Body and Blood of Christ; by ^{signified.} which we are to understand, that

God did not only give his Son Jesus Christ to die for us, but also to be our spiritual food and sustenance in this holy sacrament; and that, if we receive it with a truly penitent heart, and lively faith, we do spiritually eat the flesh of Christ and drink his Blood: ¹⁰ and you are to infer from what the Church thus teaches in the communion service, which she also teaches in the thirty nine articles; namely, that the Body of Christ is given, taken and eaten in the holy supper, after a heavenly and spiritual manner; and that the means, whereby the Body of Christ is received and eaten in the supper is faith. ¹¹

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⁶ 1 Cor. xi. 23, 24, 25. ⁷ Ps. civ. 15. Jud. ix. 13. 1 Tim. v. 23. ⁸ 1 Cor. ix. 24, 25. 1 Cor. x. 16. ⁹ Matt. xiv. 22, 23. 1 Cor. x. 16, 17, 18. John vi. 55. ¹⁰ Matt. xxvi. 26, 27, 28. ¹¹ John vi. 35, 40, 47, 63. John i. 12. Gen. iii. 1 Eph. iii. 17.

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The Church tells us, that the benefits where-
of we are partakers thereby, is the <sup>The bene-
fits thereof</sup> strengthening and refreshing of our
Souls by the body and blood of Christ,
as our bodies are by the bread and wine; for as
bread and wine considered only as natural
food, strengthen and refresh our bodies; so
this bread and wine considered and taken,
as memorials of the body and blood of Christ,
our master, lead us, by their peculiar tenden-
cy, to all such thoughts and practices, as are
indeed the improvement and health of our
Souls: and in the ordinance our Souls are
strengthened by the most solemn exercise of
our faith, and other religious acts; ¹ and by
that supernatural grace, which we receive from
this spiritual food, to enable us for the better
performance of our Christian duty for the fu-
ture, ⁴ our Souls are also refreshed by the
comfortable assurance, thereby given us, of
God's favour and gracious goodness towards
us; ⁵ and that we are very members incor-
porate in the mystical body of his Son, which
is the blessed company of all faithful people;
⁶ and are also heirs thro' hope of his everlast-
ing kingdom, by the merits of the most pre-
cious death and passion of his dear Son. ⁷

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Now

¹ Tim. iv. 7. Heb. v. 14. ⁴ John. vi. 55. ² Cor. xiii.
⁹ Phil. iv. 13. Pl. cxxxviii. ³ Matt. xxv. 29. ⁵ Rom.
viii. 32. ¹ John. iv. 9. John xiii. ¹ ⁶ Eph. v. 30. ¹ John
i. 3. ¹ Cor. xii. 13. ⁷ ¹ John v. 11. ¹ John ii 25. John
vi 51, 54, 57. 58. Tit. i. 2. Tit. iii. 7. Heb. vi. 17, 20.
Heb. xiii. 22, 23, 24.

Now, from the foregoing account of this Sacrament you are to understand, ^{How to be received} that when you come to the Lord's Table you are to eat the bread in remembrance that Christ's body was broken for you, and to drink the wine in remembrance that Christ's blood was shed for you; esteeming and receiving these elements, not as common bread and wine, but as consecrated to represent the body and blood of Christ, to all spiritual intents and purposes; and firmly believing that you shall verily and indeed partake of all those graces and blessings, which Christ merited for mankind by his death, and which this Sacrament was designed to convey to every one, that comes holy and clean to such a heavenly feast, in the marriage garment required by God in holy Scripture.

We are taught by the Church, *that it is required of them who come to the Lord's Supper, to examine themselves, whether they repent them truly of their former sins, stedfastly purposing to lead a new life; have a lively faith in God's mercy, thro' Christ, with a thankful remembrance of his death; and to be in charity with all men.* And all persons are more especially to examine into the state of their Souls, before they come to the Lord's supper; because without repentance we are not capable

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of that pardon, which is here offered us ;¹ nor can any but believers discern the Lord's body in this Sacrament, ² or reap any spiritual advantage from receiving it. ³ It is a Sacrifice of praise for our redemption by the death of Christ, and therefore we are to receive it, as by faith, so with thanksgiving ; ⁴ and forasmuch as it is a feast of love, and signifies the conjunction of Christians in one spiritual body, ⁵ it is necessary that those, who receive it, should be in charity with all men. ⁶ Nevertheless, tho', upon examination, a man should not find himself thus qualified that will not excuse him from receiving ; because as the graces now called forth to be vigorously exerted, ought to be the standing temper and habit of our minds ; and as one chief design of this Sacrament is to confirm and fortify us in them ; he who absents himself, upon pretence of wanting them, does only wickedly plead one great fault in defence of another, and is therefore the more inexcusable.⁷

Some people have acquired such a way of thinking, as to believe the peril of unworthy receiving to be so great, that a man had bet-

The necessity
of frequent
Communion.

ter

¹ Matt. xviii. 3. 1 Cor. x. 21. 1 Cor. v. 8. Rom. ii. 4.
² 1 Cor. xi. 29, 30. 31. 2. Cor. xiii. 5. Heb. x. 22, 29.
³ 2 Chron. xxx. 8, 19, 20. ⁴ Mark vi. 16. John viii. 24.
⁵ Heb. xiii. 15. Eph. 5. 20. 1 Pet. ii. 5. ⁶ 1 Cor. x. 17.
⁷ 1 Cor. xii. 12, 13. Rom. xii. 5. ⁸ Eph. v. 2. 1 John
iv. 11, John xiii. 34. John xv. 12. Heb. xiii. 16. ⁹ Isa.
xxx. 1. 2. Chro. xxviii. 13. Rom. vi. 1.

ter stay away, than run the hazard thereof. The danger is great indeed to those, who will presume to eat this bread, and drink this Cup of the Lord, rashly and unadvisedly: ¹ but it is no less dangerous to them, who stand out in disobedience ⁴ to the last and dying command of their dearest Saviour, ⁵ and reject his invitation to so many great and spiritual advantages, ⁶ upon pretence of that danger, which it is in their own power to avoid ⁷ the result whereof is, that there can be no compounding in this case; and that our safety consists in resolving to do the duty required, and take the best care so to prepare ourselves, that the performance may be accepted by God. ⁸ I will not say that no accident whatsoever should interfere with our observance of this duty; but when any unavoidable impediment interposes, the omission occasioned thereby is to be remedied as soon as possible. ⁹

Let us now look into the nature of those duties, which are required of all who come to the Lord's Supper, to make them worthy partakers

The Duties
of those who
receive

¹ 1 Cor. xi. 27, 30. Cor. x. 21., 22. Matt. xxii. 11, 12, 13. 2 Chron. xxxi. 18, 19. 29. Ps. l. 16. Prov. xxi. 27. Eccl. v. 1. ⁴ Matt. xxii. 2, 8. ⁵ Cor. xi. 23, 24. ⁶ Matt. xi. 28. Isa. lv. 1. John vii. 37. John v. 40. John vi. 35, 68. Prov. ix. 6. ⁷ 1 Cor. xi. 31. Ps. xxxii. 5. 2 Chron. xxx. 8. ⁸ 1 Cor. xi. 28. Isa. lv. 6, 7. Prov. xxviii. 13. ⁹ Numb. ix. 10, 11, 6, 7, 8. 2 Chron. xxx. 1, 4.

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kers of that holy Table: in the first place let us consider, that to *repent us truly of our former sins*, is to examine our lives and conversations by the rule of God's commandments;⁹ and whereinfoever we shall perceive ourselves to have offended, either by will, word, or deed, there to bewail our sinfulness,¹ and confess it to almighty God,⁴ with full purpose of amendment of life: ⁵ and if we shall perceive our offences to be such, as are not only against God, but also against our neighbour, we must then endeavour to reconcile ourselves unto them, and be ready to make restitution and satisfaction, according to the utmost of our power, for all the injuries and wrongs we have done; which is no other than what we are obliged to by common justice: but charity goes farther, and requires us to be as ready to forgive those who have offended us, ⁶ as we would have forgiveness of our offences from God.⁷ And when upon examination, we find that we truly and earnestly repent of our sins, and are in love and charity with our neighbours, and intend to lead a new life, following the commandments of God, and

⁹ Lam. iii. 40. Ps. cxix. 59. Ps. lxxvii. 6. 2 Cor. xiii. 5. Gal. vi. 4. ¹ 2 Cor. vii. 9. 10. 11. Ps. ii. 17. Joel. ii. 12, 13. ⁴ Luke xv. 21. Ps. li. 3. Joel i. 9. ⁵ Ps. cxix. 106. 1 Pet. iv. 1, 2, Acts xxvi. 20. Matt. iii. 8. Phil. i. 11. ⁵ Matt. v. 23. 24. Rom. xii. 18. 1 Tim. ii. 8. Luke xix. 8, 9, 10. 1 Sam. xii. 3. Ezek. xxxiii. 14, 15. ⁶ Eph. iv. 32. Col. iii. 12, 13. ⁷ Luke vi. 37. Matt. vi. 12, 14, 15.

walking from thenceforth in his holy ways, we must then draw near without fear, ⁸ and take that holy Sacrament to our comfort; firmly believing the almighty God, for the sake of our blessed Redeemer, and in regard to the merits of his death, will mercifully pardon and graciously receive us as worthy communicants. ¹ Besides this, it is farther required of us to behave with all possible reverence and devotion, when we present ourselves amongst our brethren, who come to partake of that most heavenly food; ⁴ and above all things, we are to give most humble and hearty thanks to God the Father, the Son, and the Holy Ghost, as for all the blessings vouchsafed unto us, ⁶ so especially for the redemption of the world, by the death and passion of our Saviour Christ, both God and man; to whom we should at all times, but more especially at these opportunities (of commemorating this inestimable love of the Son of God, dying for us wretched sinners) be most thankful, and filled with continual praises to Father, Son, and Holy Ghost, who created, redeemed,

⁸ Matt. xiv. 27. Matt. viii. 26. Luke xiii. 32. 2 Tim. i. 7. John iv. 18. ⁹ Matt. x. 49. Luke viii. 48. Matt. v. 4. Matt. xiii. 20. Luke iv. 17, 21. Isa. xl. 1, 2. ⁹ Heb. x. 19, 23. Heb. vii. 25. ¹ Pet. i. 4. Luke xv. 20. ⁴ Pf. lxxxix. 7. Pf. xciii. 5. Heb. xii. 28. Matt. xxi. 37. Ag. xx. 19. ⁵ Pf. xxvi. 6, 7. Pf. xxxiv. 3. Pf. lvii. 7. Pf. cviii. 1. Pf. cxi. 1. Pf. cxvi. 12, 13, 17. Pf. ciii. 1. 5. Pf. cxlvii. 1. Eph. v. 20. 1 Thes. v. 18. 7 Rev. v. 12, 13. Luke ii. 12. 1 Cor. xv. 57. 2 Cor. i. 3. Col. iii. 17.

redeemed, and sanctifieth us, and all the world, thro' Jesus Christ our Lord.

S E C O N D P A R T

OF THE

New WEEK'S PREPARATION, &c.

A Preparatory Prayer.

BLESSED Lord! who hast commanded and invited us to pray unto thee, so let thy Spirit help my infirmities; and do thou so dispose my mind, and prepare my heart, that my prayers and praises may be acceptable in thy sight, thro' the mediation, and for the sake, of Jesus Christ, thy Son, our Lord.
Amen.

N. B. This Prayer may properly be used every Morning and Evening to begin your devotions.

The Meditation for Sunday Evening after receiving the Lord's Supper.

Upon the fallen state of man, and the great and gracious work of man's Redemption thro' Jesus Christ.

For all have sinned and come short of the glory of God; being justified freely by his grace thro' the Redemption that is in Christ Jesus. *Rom. iii. 23, 24.*

HAVING now, O my Soul! received the holy Sacrament of the Lord's supper,
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it is necessary that we should carefully consider, and seriously renew our reflections upon, the nature and end of this sacred institution; what is meant by this holy action; to what purpose it was ordained; and what benefits and advantages are to be expected from it. For, we know, if any one goes to the holy communion without considering the reasons of that ordinance, and the very great concern he has in it: or without understanding the necessity and advantage of a Redeemer, he will certainly go with indifference, and of course return without that benefit, which he might otherwise hope for and expect. Therefore,

II. That this, O my Soul! may not be our case, let us as well consider, what account the holy Scriptures have given us of the condition we are in, not only with respect to this life, but to that which is to come. We are there assured that we are sinners by nature; that as such, God cannot take pleasure in us; and that, should we happen to die before we are restored to his favour, we shall be separated from him, and be unalterably miserable to all eternity. This consideration necessarily leads us to enquire, how the nature of man came to be thus disordered, and prone to evil: for, we must not imagine that the infinitely good
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God ever created man in such a state of corruption as we now perceive him to be in; but that he must have fallen into this deplorable condition since he came out of the hands of his Creator, the just and great God; of which we have the following account.

III. Our first parents * Adam and Eve, from whom sprang all mankind, were created in the image of God, that is, holy and innocent, having a perfect knowledge of their duty, a command over their will and affections, and a power inherent, through God's appointment, to do what they saw fitting to be done in this their happy condition: they were placed in paradise, as in a state of trial, with a promise of happiness and immortal life, if they would continue to love, fear, honour, and obey their Creator: and they had also an express warning of the dreadful consequences of any future disobedience, and departing from their duty.

IV. Yet: for all this warning, thro' the temptation of the Devil, (as St. Paul described the fallen state of man, and we have found by fatal experience) there was a law in their members warring against the law of their mind; that the good which they would, they did not, but the evil that they would not, that they did. † i. e. They transgressed

PART. II.

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* Gen. iii.

† Rom. vii. 19. 23.

the commands of God; and by so doing, they did not only forfeit their right to the promise of eternal life and happiness, but also contracted such a blindness of the understanding, such a disorder in their will and affections, that all their posterity feel it to their sorrow, being made thereby subject to sin, the punishment whereof is death, and misery eternal.

V. Nevertheless, the greatness of this punishment, inflicted upon our first parents, and their posterity, enables us to judge of the nature and aggravation of their sins; for God, being infinitely just and holy, could not inflict any punishment greater than their sin deserved: nay, after all this, God, of his great goodness, provided such a remedy, as that neither they nor any of their posterity, should on account of their fall be eternally miserable, except it was their own fault, and wholly owing to themselves.

VI. God, therefore, in considering of a redeemer, (one of the seed of the woman, who should make full satisfaction to the divine justice for their transgression, and who should bruise the head, or break the power, of the serpent (the Devil,) who tempted them to sin) entered into a new covenant with them by way of remedy for what was past, and could not be undone; which covenant was this, that upon condition of their hearty repentance and sincere

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sincere obedience hereafter, they should be restored to the favour of God, and after death to that life and happiness, which in their state of innocence was promised to them without ever tasting of death; which privilege they had forfeited by their disobedience. And

VII. Now, O my Soul, that we may be fully convinced of the necessity and blessing of a Redeemer, we ought to know and consider, that our Saviour and Redeemer did not come till after mankind had been tried in all conditions; in a state of innocence under his own reason, and under the law given by Moses; all which methods of Providence, through the perverse will of man, had been rendered ineffectual for the amendment of the world. And because God decreed, that without shedding of blood there could be no remission of sins; * and it being impossible that the blood or life of any creature, or any mortal man, could atone for, or take away, the guilt and punishment due to sin; our gracious God, both to give to mankind the greatest token of his love, and at the same time to shew how great his hatred to sin is, by the greatness of the punishment it required, sent his only Son to be a propitiation for our sins, that is, to make satisfaction to his justice, and to take off the just displeasure, which he had declared against sinners. Upon this,

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VIII.

* Heb. ix. 22.

VIII. Jesus Christ his Son (blessed for ever be his goodness !) knowing how dreadfully sad the condition would be of all, who should live and die under the displeasure of God, and what unconceivable happiness they would deprive themselves of, moved with compassion for so great a calamity, undertook to obtain their pardon ; and in order to this he clothed himself with our flesh, that as man, he might make a full and suitable satisfaction to the divine justice, offering himself a sacrifice for the sins of the whole world ; and for the joy of delivering so many millions of souls from misery, he endured the death of the cross, and all the afflictions leading to it, which we find recorded in the holy Gospel : And

IX. It is by this meritorious Sacrifice, that all mankind are restored to the favour of God, and put into a way and state of salvation ; God having, for his Son's sake, promised to pardon all, who shall repent of, and forsake their sins, and bring forth fruits meet for repentance ; and also to give his holy Spirit to all, who shall sincerely desire him ; and lastly, to make them eternally happy after death, if during this short state of trial, which is designed to amend our corrupt and disordered nature, they endeavour to observe those rules, which he has given them, and which are absolutely necessary to make them capable of Heaven and happiness. Let

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Let us now, O my Soul! rest here a while,
and adore that infinite goodness of God, who
did not overlook lost mankind, but sent his on-
ly begotten Son to redeem us, when he might,
in strict justice, have required us to have lived
up to the law of nature and reason given in
the state of innocence, on pain of being for-
ever separated from his presence: but, instead
of that, he has been graciously pleased to ac-
cept of our sincere, tho' imperfect obedience,
and of our hearty repentance, when we have
done amiss, and have returned to our duty.

The Hymn on Sunday Evening.

*The great blessing mankind received in their
Redemption thro' Jesus Christ.*

MOST dear are thy provisions, Lord,
Thy table furnish'd from above;
The fruits of life o'erspread the board,
The cup o'erflows with heav'nly love.

Thy antient family, the Jews,
Were first invited to the feast;
We humbly take what they refuse,
And Gentiles thy salvation taste.
We are the poor, the blind, the lame,
And help was far, and death was nigh;
But at the Gospel call we came,
And ev'ry want receiv'd supply.

From the high way that leads to hell,
 From paths of darkness and despair,
 Lord, we are come with thee to dwell,
 Glad to enjoy thy presence here.

What shall we pay th' Eternal Son,
 Who left his heavenly abode,
 And to this wretched earth came down,
 To bring us wanderers back to God?

It cost him death, to save our lives;
 To buy our life, it cost his own;
 And all the unknown joys he gives
 Were bought with agonies unknown.

Our everlasting love is due
 To him who ransom'd sinners lost,
 And pity'd rebels, when he knew
 The vast expence his love would cost.

Another.

COME now adore th' Eternal Word,
 'Tis he our Souls hath fed;
 Thou art our living stream,* O Lord,
 And thou 'th' immortal bread.

The manna came from lower skies,
 But Jesus from above, †
 Where the fresh springs of pleasure rise,
 And rivers flow with love.

The Jews, the fathers, dy'd at last,
 Who eat that heavenly bread;

But

* John iv. 14.

† John vi. 49, &c.

But these provisions, which we taste,
Will raise us from the dead.

Blest be the Lord, that gave his flesh
To nourish dying men;
And often spreads his table fresh,
Lest we should faint again.

Our Souls shall draw their heav'nly breath
While Jesus finds supplies;
Nor shall our graces sink to death,
For Jesus never dies.

Daily our mortal flesh decays,
But Christ our life shall come;
His all resistless power shall raise
Our bodies from the tomb.

Another.

THUS since our hearts embraced our God,
We should forget all earthly charms
And wish to die as Simeon * would
With his young Saviour in his arms.
Our lips should learn that joyful song,
Were but our hearts prepar'd like his;
Our Souls still willing to be gone,
And at thy word depart in peace.
Here we have seen thy face, O Lord,
And view'd Salvation with our eyes;
Tasted and felt the living word,
The bread descending from the skies.

N 4

Thou

* Luke ii. 29, &c.

Thou hast prepar'd this dying lamb,
 Hast set his blood before our face,
 To teach the terrors of thy name,
 And shew the wonders of thy grace.
 He is our light; our morning-star
 Shall shine on nations yet unknown,
 The glory of thy Israel here,
 And joy of Spirits near the throne.

The Prayer on Sunday Evening.

For Strength and Grace in our fallen State.

ETERNAL God, thou alone art he, in whom we live and move and have our being; and from whom are derived all the comforts and conveniencies of this life, and all the hopes and expectations of a better. Thou art the author and finisher of every good work; without thee nothing is strong, nothing is holy; without thy assisting and preventing grace, we are easily driven away by every slight temptation, as the dust before the wind is carried to and fro.

With what humility, reverence, and dread, then ought I thy servant, (dedicated to thee long ago by most solemn vows and engagements in my holy baptism, which I have since [often] (especially this day) renewed at thy holy table, where I received the Sacrament of Christ's body and blood) to appear before thee, when I consider the greatness of thy majesty,
 and

and the purity of thy divine nature, whose service is perfect freedom? and without thy favour and love, O Jesu, I must have been, and shall be, the most miserable of all thy creatures. So that,

O Lord, if thou hadst not invited me, I acknowledge, that I was not worthy to come into thy presence, nor to lift up mine eyes towards the throne of thy mercy-seat: for the corruption of my heart, and the sinfulness of my thoughts is that abomination which thou abhorrest. Hence,

O my God, I am fully persuaded, that it is my happiness and privilege, as well as my duty, to love, adore, and serve thee. I am seriously convinced; there is no pleasure like that of a good conscience; and that the greatest satisfactions in this world are not worthy to be compared with that fulness of joy, which is in thy presence for evermore, * but alas! I know by sad experience that I am prone to offend thee, and too apt to forget the vows and resolutions, which I have made to serve and obey thee, at the times thy holy spirit hath raised me from the death of sin to a new life of righteousness. Therefore,

O most merciful Father, who knowest that we are but dust and ashes, vouchsafe of thy great goodness to pity the weaknesses of me, thy poor creature; and continue to me the assistance

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sistance of thy grace and holy Spirit, that I may not be tempted above what I am able to bear. And whereas this very day, O Lord, thou hast given me an opportunity of serving thee in thy house; grant that I may not be accused of coldness or indevotion, nor of hearing thy word only; but that I may approve myself a doer of the same in my faith and practice. Wherefore,

O most gracious God! let me never faint or tire in my duty, nor, for the sake of any thing this world can offer me, be unmindful of the great and important concern of my salvation. Give me such a zeal for thy service, that the doing thy will may be my greatest joy and satisfaction: and imprint on my mind such a lively sense of thy love, as may inflame my heart with the most devout and ardent affections: that, being every day more and more weaned from this world, I may look upon all its honours, pleasures, and profits, with that coldness and indifference, which become the servant of the blessed Jesus; who, being God, descended from the heavens, and took upon him the form of a servant, that he might leave us an example of his great humility. Grant this, O Father, for Jesus Christ's sake, our only mediator and advocate. *Amen.*

A concluding Prayer.

TH E grace of our Lord Jesus Christ, and the love of God, and the fellowship
of

Mond. Morn.] *for the Sacrament.* 223

of the Holy Ghost, be with me now and ever. *Amen.*

N. B. This Prayer may properly be used every Morning and Evening to conclude your devotions.

If time shall now permit, you may proceed to examine yourself, and the state of your conscience by the particular directions printed in page 233.

When you lie down in bed.

I will lay me down in peace, and take my rest; for it is thou, Lord, only that makest me to dwell in safety; and into thy hands I recommend my spirit, my soul, and my body, for thou hast redeemed me, O Lord, thou God of truth. *Amen.*

In the morning when you go out of your chamber.

THE blessing of God descend upon me, and all belonging to me, and dwell in my heart for evermore, and bless my goings out and my coming in, now and for ever. *Amen.*

The Meditation for Monday Morning,

Upon the institution of the Holy Sacrament of the Lord's Supper.

—The Bread that I will give, is my flesh—my flesh is meat indeed, and my blood is drink indeed—it is the spirit that quickeneth, the flesh profiteth nothing; the words that I speak unto you, they are spirit, and they are life. *John. vi. 53. 55, 63.*

I. CONSIDER, O my soul! how, by divine providence, we have escaped the danger

danger of this night, and are continued together in a deep sense of our duty, which we yesterday acknowledged and confirmed in the receiving of that holy sacrament, which, in its outward part, is only Bread and Wine, which the Lord hath commanded to be received; * that is, to be eaten and drunk by all who come to his table, in remembrance of the body and blood of Christ, which are verily and indeed taken and received by the faithful in the Lord's Supper. † A sacrament which at once, by the bread broken, signifies the body of Christ broken on the cross; and by the wine poured out, signifies the blood of Christ, shed at his crucifixion. But guard against that doctrine, which teaches, that we eat the natural body, and drink the natural blood of Christ; for, the natural body and blood of Christ are in heaven, and not here; it being against the truth of Christ's natural body to be at one time in more places than one, † and therefore we cannot eat and drink Christ's natural body and blood in the sacrament.

II. We are well assured by Christ himself, as well as by his apostle, that the Lord's Supper was expressly designed for the remembrance of Christ,

* See the Church Catechism, on the Sacrament of the Lord's Supper.

† See the Rubrick to the Communion Service in the common Prayer Book.

Christ, after he would be taken away: therefore Christ, who is to be remembered, cannot be corporally present, at the time of such remembrance. And as the Bread and Wine were ordained for memorials of his body broken, and blood shed, for us, his natural body and blood must be absent, in order to be remembered by means of such memorials. They themselves cannot be the memorials of themselves, in this rite; for nothing can be eaten, or drunk, in remembrance of itself. They who argue for the contrary doctrine run into the greatest absurdities. For,

III. The doing any act in remembrance of a person, implies his bodily absence; and we are never said, nor can we be said, to perform that action, if he be corporally present, in order to remember him. And therefore, the end of this institution being the remembrance of Christ; it must follow, that to eat and drink in the Lord's Supper must be, to eat and drink in a sense consistent with the notion of this remembrance; and consequently, that to suppose, or teach, that christians eat his real natural body, in remembrance of his real natural body; and drink his real blood, in remembrance of his real blood, is to teach that they are to do something, in order to remember him, which at the same time supposes him corporally present, and destroys the very

very notion of that remembrance; and so directly contradicts the most important words of the institution itself. Therefore,

IV. It cannot be the natural body and blood of Christ, which is eaten and drunk in the Lord's Supper: but something else, [viz. Bread and Wine] in remembrance of them. All this is founded upon the plain notion of the word remembrance, and this remembrance is expressly mentioned in the original institution, as a part thereof, and consequently, it is this remembrance which constitutes the very nature of this holy sacrament. So that,

V. The Real Presence maintained by Protestants, is not the presence of Christ's natural body, but the real presence of Christ's invisible power and grace, so in and with the elements of Bread and Wine, as to convey spiritual and real effects to the souls of such as duly receive them: for, God did not only give his Son Jesus Christ to die for us, but also to be our spiritual food and sustenance in that holy sacrament: * Now, spiritual food and sustenance is doubtless the food and sustenance of the spirit; so to eat and drink spiritually is a figurative expression, and signifies the feeding upon Christ's Body with our heart, by faith. † See *Jahn* vi. 63.

VI. There-

* See the thirty-nine Articles of the Church of England. † Book of Homilies.

VI. Therefore, the benefits whereof we are made partakers by this sacrament, is the strengthening and refreshing of our souls by the body and blood of Christ, as our bodies are by the bread and wine. * O happy soul! that feedest on such celestial food, that art refreshed with bread which came down from heaven, if with a true penitent heart and lively faith, thou receive that holy sacrament; for then we spiritually eat the flesh of Christ, and drink his blood. † And

VII. Consider, that Bread and Wine (or any thing else, which it might have pleased Christ to have chosen) may, by the blessing and appointment of God, be as communicative of grace, as the true natural flesh and blood of Christ itself can be: for, even that (if you could indeed eat it with your teeth) would no more communicate grace, or any blessing to the receiver, without such institution and appointment of God, than any other food in the world that you can eat.

VIII. Wherefore, it is my firm belief, that, as this sacrament is matter of mere institution and appointment, I am concerned to know no more, either what the sacrament is, or how it operates, than it hath pleased God to reveal in the

* Church Catechism, on the sacrament of the Lord's Supper.

† See the second exhortation in the Communion Service, in the book of Common Prayer.

228 *The Week's Preparation* [Mond. Morn.
the holy Scriptures. And it will be sufficient
for me to believe, that the consecrated ele-
ments are both called and made the body and
blood of Christ, so verily and indeed, to all
spiritual intents and purposes, as to convey to
the faithful receiver, whatever grace and blef-
sing Christ hath annexed to the due perfor-
mance of those holy rites, which he hath or-
dained as pledges of his love, and for our joy
and comfort.

*The Hymn on Monday Morning,
Commemorating the institution of the Lord's
Supper.*

UPON that dark, that doleful night,
When powers of earth and hell arose
Against the Son of God's delight,
And friends betray'd him to his foes;
He, ere the mournful scene began,
Did take the bread, and bless'd, and brake;
What love through all his actions ran!
What wond'rous words of grace he spake!
*This is my Body broke for sin,
Receive and eat the living food: **
Then took the cup and bless'd the Wine;
'Tis the new cov'nant in my blood. †
And as his flesh with nails was torn,
He bore the scourge, he felt the thorn;

And

* Matt. x. ii. 26. † Ibid. xxvii. 26. Also Luke xxii. 7, &c.

And justice pour'd upon his head
Its heavy vengeance, in our stead.
For as his vital blood was spilt,
To buy the pardon of our guilt,
When, for black crimes of greatest size,
He gave his Soul a sacrifice :
*Do this (he cry'd) * till time shall end,*
In mem'ry of your dying friend ;
Meet at my table, and record
The love of your departed Lord.

Jesus, thy feast we celebrate,
We shew thy death, we sing thy name,
'Till thou return, and we shall eat
With thee the supper of the lamb.

The Prayer on Monday Morning,

*To implore a continuance of God's grace bestow-
ed upon us in this Sacrament.*

GRACIOUS Lord ! unto whom all hearts
are open, all desires known, and from
whom no secrets are hid : if thou should'st
deal with me as I have deserved, how justly
mayest thou deprive me of all those means of
grace; and opportunities of working out my
salvation, which thou hast hitherto vouchsafed
me. But, O merciful Father ! thou hast de-
clared thyself to be a God, merciful, and gra-
cious, forgiving iniquity, transgression and sin.

My

* Luke xxii. 19.

My only hope therefore is in thy tender mercy, which hath been ever of old; and in that pity and compassion, which thou hast shewn to mankind, in the redemption of the world, by the death of thy dear Son. For thy name's sake, therefore, O Lord! and for thy beloved Son's sake, pardon, I most humbly beseech thee, all my past sins, and let not iniquity be my ruin. Forgive the deadness of my devotion; the coldness of my affections; the wanderings of my prayers; and whatever thou hast seen amiss in me.

Oh! pity my weaknesses and forgive my infirmities, and lay not to my charge the imperfections of my religious duties. But enable me, O Lord, by the assistance of thy good spirit, to amend whatever has been amiss, and to endeavour more and more after the attainment of all those graces and good dispositions, which are necessary to render our prayers and praises acceptable in thy sight. And,

Whereas I have so lately renewed my baptismal covenant with thee, in the Lord's Supper, let me never fall into a careless and unconcerned state of mind; into a coldness and indifference towards the duties of religion; but animate and enliven my sluggish heart, and cleanse it from all its defilements. Oh! root out of my heart, by the powerful efficacy of thy grace, O God! all pride, envy, and covetousness;

vetousness; all bitterness, anger and malice; and whatever else is contrary to the laws and precepts of the Gospel; and replenish my Soul with the graces of thy holy Spirit, that I may become fruitful in every good word and work, and my whole life may be one continued act of an humble and dutiful obedience to thy divine commands. To which end,

O blessed Jesu! strengthen my faith, fortify my mind, and give me an honest and upright heart, that nothing may be ever able to shake my integrity. Give me such a lively sense and conviction of the shortness and uncertainty of this life, and of the momentous concerns of eternity, that I may not be so foolish as to waste my precious time in an eager pursuit after the things of this world, but may employ it in such a manner, as may best promote thy honour and glory, and set forward my own Salvation.

O make me so wise as to see, and know, and follow the things that make for my peace, * lest they be hid from my eyes, and all opportunities of reconciling myself to thee, my offended God, be far from me; let the salvation of my precious Soul be my constant care and concern.

Grant that I may never forget the one thing needful, † but give all diligence to make my calling

* Rom. xiv. 19.

† Luke x. 42.

232 *The Week's Preparation* [Mond. Morn.
calling and election sure; that endeavouring
in all things to approve myself thy faithful
servant, I may from serving thee here upon
earth, be admitted, in thy good appointed
time, to the praising thee eternally in thy
kingdom, through the merits of my compas-
sionate Saviour and Redeemer, Jesus Christ,
thy Son, our Lord. *Amen.*

A Prayer before Examination.

ALMIGHTY Lord God the searcher of
hearts, and discerner of the very
thoughts, in whose sight all things are nak-
ed and open, be pleased to impart a ray of
thy heavenly light, to discover all the sins
and infirmities of my past life, that hence-
forward no secret sin may lie undiscovered and
corrupted in my Soul; that by examining my
life and conversation by thy law, the rule
and measure of my duty, I may understand the
true state and condition of my Soul; and from
a just sense and sight of all my transgressions,
thro' the assistance of thy grace and heavenly
benediction, I may be enabled to reform my
life and to turn my feet unto thy testimonies;
so faithfully to search and examine my own
conscience, that I may return holy and clean
to that heavenly feast, and be received as a
worthy partaker of that holy Table which
thou hast called me to: grant this for thy
mercies sake in Christ Jesus. *Amen.*

Short

Short Heads of Examination for the Evenings.

“ **T**HAT your whole life may be more
“ conformable to the Gospel of Jesus
“ Christ by which we must be judged at the
“ divine Tribunal in the last day; and that you
“ may set a time apart for more solemn exa-
“ mination, it has been advised by wise and
“ good men, that we should every evening
“ put some such questions as these to our-
“ selves.”

In what company have I spent this day past?

What sin have I committed?

What good have I omitted?

In what manner have I performed my morning devotion?

What mercies have I received? how thank-
ful have I been, and am I for them? what
temptations have I resisted?

What ground have I got of my habitual
sins?

How have I governed my passions? have I
not been easily provoked by little accidents
which daily happen?

What opportunities have I had of doing
good, and how have I improved 'em?

What opportunities have I had of discour-
aging evil, and how have I opposed it?

“ To these questions you may add such others,
“ as you find necessary. If you recollect the whole
“ time of the day from your rising, (for which
“ a few minutes before your evening devotions
“ will

"will suffice) you will very easily be enabled to
 "answer the preceding questions, and when you
 "have done this, you must heartily beg God's
 "pardon for any sin you have been guilty of,
 "and shew yourself thankful for those blessings,
 "respecting either this or another life, which he
 "hath bestowed on you.

"Some have *written down* the sins they have
 "been guilty of, that they might again humble
 "themselves at the time of their more solemn hu-
 "miliation; which may be farther used; for, by
 "comparing one time with another, you will bet-
 "ter discern the amendment of your life, and
 "growth in Christian virtue: but this is only ad-
 "vice; for every person is left to judge for him-
 "self of the usefulness and expediency of this me-
 "thod."

The Sinner's Complaint.

IN deep distress and troubled thoughts,
 To thee, my God, I rais'd my cries:
 If thou severely mark our faults,

No flesh can stand before thine eyes.*

But thou hast built thy throne of grace,

Free to dispense thy pardon there;

That sinners may approach thy face,

And hope and love, as well as fear.

As the benighted pilgrims wait,

And long and wish for breaking day;

So waits my Soul before thy gate;

When will our God his face display?

My

* Psalm cxxx. 3.

Mond. Even.] *for the Sacrament.*

235

My trust is fix'd upon thy word,

Nor shall I trust thy word in vain :

Let mourning Souls address the Lord,

And find relief from all their pain.

Great is his love, and large his grace,

Thro' the Redemption of his Son, :

He turns our feet from sinful ways,

And pardons what our hands have done.

A Prayer for forgiveness of Sins.

ALMIGHTY and everlasting God, who hatest nothing that thou hast made, and dost forgive the sins of all them that are penitent : create and make in me a new and contrite heart, that I worthily lamenting my sins, and acknowledging my wretchedness, may obtain of thee, the God of all mercy, perfect remission and forgiveness, thro' Jesus Christ our Lord, *Amen.*

The Meditation for Monday Evening.

No excuse sufficient to keep us from receiving the Holy Sacrament of the Lord's Supper.

Except ye eat the flesh of the Son of Man, and drink his Blood, ye have no life in you. *John vi. 53.*

CONSIDER now, O my Soul ! what advantages we might have reaped from that holy Communion : yet all these will be lost and gone, if we don't pursue our course

to
• Psalm cxxx. 7.

to arrive where Christ Jesus in calling us has determined, Philip. iii. 12. Remember how many arguments the Enemy of Mankind started to prevent our approach to that holy Table; how he suggested that the number and greatness of our sin would, instead of obtaining any benefit, only make us eat and drink our own damnation.*

II. This suggestion, though it proceeded from an enemy, yet, O my Soul! it contains much

* 1 Cor. xi. 29. Or some temporal punishment or judgment, as it is read in the margin of your Bible, such as sickness or death. The unworthy receiving, which is here condemned in the Corinthians by St. Paul, was their disorderly and irreverent participation of the Lord's-Supper; their eating and drinking without a due regard to the manner and end of that holy institution; without a due respect had to the sacramental use of the bread and wine, which represented the Lord's body. It being the custom of the christians in the Apostolical times to receive the holy Eucharist after their Feasts of Charity, wherein the rich and the poor were wont to eat together with great sobriety and temperance; in the Church of Corinth this method was not observed; the poor were not admitted to this common feast; for in eating every one took before each other his own supper; so that when some wanted, others were guilty of scandalous excess, and gross intemperance; and the effect of it was, *they did not dis-*

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much truth; for if a man lies under the guilt of any sin, and does not repent of it, and heartily resolve to forsake and amend it, it is indeed presumption and a sin, for such a person, whilst he continues in that state, to come to the holy Communion: it is a deliberate affront and even a mocking of the Divine Majesty, for a man to make a shew of worship and honour to him, whilst, at the same time, he goes on in wilful disobedience to his known commands. And so provokes God to plague him with divers diseases and sundry kinds of death, with which the city of Corinth was afflicted for their great abuse and profanation of this holy institution, as the Apostle there observes. But,

cern the Lord's Body. They made no difference between the Sacrament and a common meal; between what was to sustain their bodies, and what was to nourish their Souls. So that to eat the bread, and drink of the cup in the holy Sacrament without a due and direct reverence paid to the Lord's body by separating the Bread and Wine from the common use, of eating and drinking for hunger and thirst, was to eat unworthily. The punishments annexed to these miscarriages, were infirmities, sickness and temporal death, with which God corrected them, that they might not be condemned with the unbelieving world. By which it appears, that temporal judgments must be understood by the word our translators render Damnation.

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III. Hear

III. Hear what our Saviour Christ saith : * unless ye eat the flesh of the Son of man, and drink his blood, you shall not have life in you. Whence it is easy to collect, that it is not the number or quality of our sins, but a wilful or supine continuance in them, that should deter us from that holy Communion ; for whatever sins a man hath been guilty of in times past, if he truly repents of them, and heartily forsakes them for the time to come, God has so often and so plainly promised † in this case to grant a full and free pardon of them, that they cannot justly be pretended as any obstacle, which should hinder us from approaching to him in any of his ordinances.

IV. Thus, my Soul, thou mayest learn that it is in the power of every man (at least of every one, who by a long course of wickedness hath not wholly provoked God to withdraw his grace from him) by that grace and assistance, which God continually offers unto us, ‡ to repent of his sins, and amend his life : if such a man looks upon his sins, as a bar between him and the holy Communion, it is plainly such a bar, as it is in his own power to remove ; and, therefore, can never justly be pleaded as an excuse in this behalf. And it was in consequence of this faith, that thou didst bring me to that holy Communion whereby,

* 1 Cor. x. 13. † Jan. iv. 8 ‡ Isaiah . 18. || Ibid. . 1

whereby my whole manhood is so changed, renewed and established* by divine grace, that I purpose never more to omit any opportunity of refreshing the whole man with divine food.

V. It is not an indifferent thing, whether or no we approach the Lord's Table; and we in vain think to secure ourselves by keeping from it. When we do not receive, we cannot draw upon ourselves the punishment of unworthy receiving; but then it will be equally pernicious to us, to neglect and refuse the advantages, provided for us at God's Table, and to which we are so earnestly invited: nay we declare our resolution to continue in our sins, if we refuse an opportunity of procuring our pardon. It shews, that we are not much concerned to do our duty, when we avoid those occasions of improving our strength, and receiving that grace, without which it is impossible to perform it. Nor can we continue in this neglect without offending God, who has made it our bounden duty. We cannot despise his grace, without increasing our guilt, and provoking his wrath and indignation against us. And by leaving undone the things which he hath commanded, as well as by doing those things he hath forbidden, we expose our eternal Salvation. But,

VI. Methinks, I perceive the enemy laying another snare to frustrate my good resolutions; the devil, sometimes, that he may deceive us the better, will transform himself into an Angel of light. * He pretends to plead the cause of God, and endeavours to stagger our faith; saying, that if now we break those resolutions made before receiving the Lord's Supper, and return again to our sins, he doubts whether God would ever again admit us to pardon and reconciliation; and therefore, he thinks it safer to abstain from the holy Communion, rather than to run the hazard of being for ever excluded from the hopes of heaven. It is true Saint James tells us, † in many things we offend all; there is no man but what has his share, more or less, of human infirmities, so that it is most reasonable to conclude, that, in the course of this life, these will sometimes unavoidably surprise and betray us into some sins. Against these therefore we must continually strive, and we may reasonably hope that, by God's grace and our own careful endeavours, we may every day more and more prevail against them. For,

VII. However God may think it fit, for our humiliation, and a farther trial of us, to leave us still exposed to some of the common infirmities of our nature; yet, in respect of all
habitual

* 2 Cor. xi. 14.

† James iii. 2.

habitual or deliberate sins, we may assure ourselves, that * he is faithful, and will not suffer us to be tempted above that we are able, but will with the temptation also make a way to escape, that we may (if it be not our own fault) be able to bear it. Nor will he fail to draw nigh to us, whilst we continue careful to draw nigh unto him. † Let us then but stedfastly resolve to be hearty and industrious in doing what lies in our own power; and then, tho' our sins be as scarlet or as red as crimson ‡ yet we need not be discouraged: for God is ready upon our repentance to make them as white as wool, and snow. ||

VIII. Yet at the same time it stands with a great deal of reason, that the greater our sins have been, and the oftener we have relapsed into them, the deeper our sorrow, and the more sincere our repentance must be, in order to obtain our pardon. But since there is a probability of pardon even in the case of the most profligate and abandoned sinner, we must not make the contrary fear, suggested by the Devil, a pretence for keeping ourselves back from any of the ordinances of God, and from a more immediate and intimate communion with him. On the contrary, let us flee to them in the time of our temptation, as the ready means to de-

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* 1 Cor. x. 13. † Jam. iv. 8. ‡ Isaiah i. 18. || Ibid.

242 *The Week's Preparation* [Mond. Even.
liver us from all evil, and established by God
to confirm us in every thing that is good.

The Hymn on Monday Evening.

A holy Resolution to approach the Lord's Table.

THE promise to my Father's love
Shall stand for ever good : *
He said ; and gave his Soul to death,
And seal'd the grace with blood.
To this dear cov'nant of thy word
I set my worthless name,
I seal th' engagement to my Lord,
And make my humble claim.
Thy light, and strength, and pard'ning grace,
And glory shall be mine ;
My life, my Soul, my heart and flesh,
And all my powers are thine.
I call that legacy my own
Which Jesus did bequeath,
* Twas purchas'd with a dying groan,
And ratify'd in death.
Sweet is the mem'ry of his name,
Who bless'd us in his will,
And to his testament of love
Made his whole life the seal.

* Luke xvi. 17.

Cor. i. 11. 23.

The

The Prayer on Monday Evening.

For pardon and forgiveness of those sins which deter us from approaching the Lord's Table.

MOST great, most holy, and most glorious Lord God! I know that thou delightest in the ways of mercy, that thou art a tender lover of Souls, and not only permittest, but invitest * us miserable creatures to come unto thee; therefore I am convinced of the necessity of that holy institution, which thou hast ordained by thy Son our Lord, in that holy Sacrament of his supper, whereby we are raised from the death of sin unto a life of righteousness.

With humble confidence then, O Lord! I lift up my Soul unto thee, beseeching thee, in thy great mercy, to look upon me, and to ease me of the burthen of my corrupt and sinful inclinations: oh! cast me not away from thy presence, but, for the sake of my dear Redeemer, receive me graciously to thy mercy; and let the merit of his bitter death and passion atone for all the follies and miscarriages of my life past: forgive, I meekly beseech thee, whatever I have done amiss this day and all my life, either against thee, my neighbour, or myself.

Oh! what am I, that I should presume to speak unto thee, or to lift up my eyes to that place,

* Matt. xi. 28.

place of purity where thine honour dwelleth.* Oh! cleanse me from all my secret and unknown transgressions: and, most merciful Father, who upholdest all things by the power of thy word, † grant that I may seriously consider and reflect upon the foulness and deformity of my sin, and what dreadful threatenings thou hast denounced against it; that I may become a true and sincere mourner for my past sins; and, as far as it is possible, redeem my mispent time, by employing the remainder of my days in thy service, and to thy glory. O Lord! give me a new heart, new affections, and new desires, that I may love thee with more sincerity, and serve thee with greater faithfulness, than I have ever yet done; convince me of the vanity and uncertainty of all things here below; and grant that I may make thee, who art the Creator of Heaven and earth, and of all things therein, my only joy and delight, my stay and my trust, my guide and my counsellor; and be so delighted with the ways of thy commandments, that one day in thy service may be dearer to me, than a thousand spent in vanity and folly.

Grant that in the days of health and prosperity I may consider my latter end, and provide for that great account, which I must one day

* Psalm xxvi. 8.

† Heb i. 3.

Mond. Even.] *for the Sacrament.*

245

day give before the judgment-seat of Christ, that, when the hour of my departure shall come, I may meet death without fear and amazement, and with a well-grounded hope of thy mercy and goodness, tendered to me in this holy sacrament, I may chearfully resign up my soul into thy hands; and may be willing, and even desirous, to leave this world, when thou, my God, shalt please in thy gracious goodness to call me hence into thy glory.

Take me and * all that belong to me this night under the care and protection of thy good providence; preserve us from all perils and dangers, and all apprehensions or dread of any; give us such refreshing rest and sleep, as may fit us for the duties of the day following; and, if thou art pleased to add another day to our lives, grant that we make a right use and improvement of it, to thy glory and the benefit of our immortal Souls, thro' Jesus Christ our Lord, who, in compassion to our infirmities, hath taught us when we pray to say,
Our Father which art in Heaven, &c.

* Here mention those you intend to pray for.

The

The Meditation on Tuesday Morning.

Upon the manner of preparing ourselves to receive the Holy Sacrament.

If thou bring thy gift to the Altar, and there rememberest that thy brother hath aught against thee; leave there thy gift before the Altar, and go thy way, first be reconciled to thy brother, and then come and offer thy gift. *Matt. v. 23, 24.*

CONSIDER, O my soul, that this necessary knowledge, when it is once attained, and which may be compassed without great difficulty, is a standing qualification for all our future Communions; and as for all other pious dispositions of mind, which make us fit guests at the Lord's Table, they are the same we are obliged to by our baptismal vow, and are necessary in the course of a christian life, and in the use of all other means of grace; for, except we confess our sins with an humble, penitent, and obedient heart, are ready to forgive those that have offended us, and ask with faith, even our prayers and praises will find no acceptance at the throne of grace.

II. Let me then tell thee, the best preparation of the Sacrament is a constant endeavour to live as becomes a christian; [and thus thou hast made a good beginning in the course of thy last week's preparation] for they, who really believe the christian religion, and sincerely govern their lives by the doctrines and pre-

precepts of the gospel, have all that substantial preparation, which qualifies men to partake of this holy ordinance; and ought to receive it, at any time when there is an opportunity, though they were not beforehand acquainted with it, as thou hast been particularly instructed in the former part of this treatise.

III. None can suppose that they must be perfect and strong grown christians before they partake of these divine mysteries; 'tis enough we sincerely desire to be such, and if so, we shall find the frequent use of the holy Communion to be the most effectual means to that end. Where should we seek for comfort in this vale of tears, but from the source of all joy and comfort? where shall we find strength to resist the temptations, which crowd about us, but in this divine armour? when we are loaded with so many imperfections, and sometimes, by negligence, or surprise, fall a prey to the tempter, what so proper to wash away our sins as that precious inestimable blood which was shed for our salvation? therefore the very sense of our unworthiness, if rightly applied, should quicken our zeal in approaching the Lord's Table frequently, as the best means to make us better.

IV. Indeed, when we have a foresight of our communicating, it is very advisable we should trim our lamps; * examine the state of our

* Matt. xxv. 7.

our minds; renew our repentance; exercise our charity; enlarge our devotions; spiritualise our affections; and in order to this purpose, retire from business and pleasure; that by prayer, fasting, and alms-deeds, our minds may be raised to relish spiritual enjoyments.

V. On the contrary: the living in the constant habitual practice of any known sin without repentance, will make our approach to the holy table a mocking of God, a great contempt of his authority; and our prayers also an abomination to the Lord; for, to profess ourselves sorry for sins, and resolve to forsake them, when we have no sense of the one, nor are determined to do the other, is the greatest affront imaginable to our Maker, by supposing either that he doth not know our hearts, or, that he will be pleased when we offer to him the sacrifice of fools, * multitude of words only.

VI. Nor doth the danger of unworthy receiving make it safest to abstain from receiving at all, or at least to come but seldom; because the danger of neglecting and contemning a plain command of our Saviour, is more hazardous to our salvation, than performing it without some few qualifications. The duty therefore being necessary to be performed, (as I have shewn above, *Page 238*) the true consequence we should draw from the danger of

per,

performing it unworthily, should be to excite us to great care and diligence in preparing ourselves for the due discharge of it; but never to delude ourselves by false reasons to such a neglect as will certainly increase our condemnation.

VII. Tho' our business be lawful in its own nature, yet if it be prosecuted to such a degree, as to take men off from the care of their Souls, it ought to be deferred, when it interferes with this duty; because the salvation of our Souls is of much greater consequence than any affair that relates to this world. Wise men proportion their care of a thing according to its worth; no prudent person will spend his time upon trifles, and neglect what may be of the greatest consequence to his Soul. It must be owned, that our Souls are of greater worth than our bodies, and that we must certainly find a time to die, however careless and negligent we may be in making a due preparation for death. Besides, the care of temporal concern, and our duty to God, are no ways inconsistent; provided we govern our affairs by christian principles. A great deal of business, and the duties of religion, may agree together. Though men of business have not leisure for so much actual preparation, yet they may all have that habitual preparation, upon which the greatest stress ought to be laid in this duty.

VIII. We are assured that the conscientious discharge of our business is an admirable qualification for receiving the Lord's Supper. We serve God when we follow our callings with diligence, and observe justice and equity in all our dealings; when we manage the affairs of the public with fidelity and honesty; without selling justice, without oppression, and without sacrificing them to our private interest and passions. Besides, the great dangers and temptations we are exposed to, the greater need we have of God's grace and assistance, which is abundantly communicated in this holy institution. Is it not prudent for those that travel in ways frequented by robbers, to go well armed, and to unite companies, that they may be the better able to defend themselves? thus the man of business, who has any serious thoughts of another world, ought more especially to embrace all opportunities of receiving the Sacrament, it being best able to secure him against those dangers he daily converses with, and to fortify him against those watchful enemies that lie in wait to destroy his Soul. Therefore as they who have leisure, ought frequently to receive the holy Communion as the best improvement of their time; so they, who are engaged in many worldly affairs, ought to learn how to sanctify their employments by coming often to the holy Sacrament.

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IX. The obligation that lies upon any christian to receive the holy Communion, is the plain and positive command of our blessed Saviour to do this in remembrance of him ; which makes it a necessary and perpetual duty incumbent upon all christians ; and to live in the neglect of a plain law of the author of our religion, is no way consistent with the character we profess of being his disciples. The circumstances of this institution still bind us to have a great regard to it ; for it was the last command of our best friend and great benefactor, when he was about to lay down his life for our sakes.

Nevertheless great care must be taken, that when a man is habitually prepared, he do not then impose upon himself so much actual preparation, as shall make him lose an opportunity of receiving the holy Sacrament, when he has not had time to go through with that method of devotion, he has prescribed to himself on that occasion.

The Hymn for Tuesday Morning.

Of sure trust in God's grace through Jesus Christ.

O Judge me, Lord, and prove my ways,
And try my reins, and try my heart ;
My faith upon thy promise stays,
Nor from thy law my feet depart.

I hate to walk, I hate to sit,
With men of vanity and lies ;

The scoffer and the hypocrite
Are the abhorrence of my eyes.

Among thy Saints will I appear
With hands well wash'd in innocence;
But when I stand before thy bar,
The blood of Christ is my defence.

I love thy habitation, Lord,
The Temple where thy honour dwells*:
There shall I hear thy holy word,
And there thy works of wonder tell.

Let not my Soul be join'd at last
With men of treachery and blood,
Since I my days on earth have past
Amongst the Saints in fear of God.

Another.

WHEN rising from the bed of death,
O'erwhelm'd with guilt and fear,
I see my Maker, face to face,
Oh! how shall I appear!

If yet while pardon may be found,
And mercy may be sought,
My heart with inward horror shrinks,
And trembles at the thought.

When thou, O Lord, shalt stand disclos'd
In Majesty severe,
And sit in judgment on my Soul,
Oh how shall I appear!

* Psalm. xxi. 2.

But thou hast told the troubled mind,
Who does her sins lament,
The timely tribute of her tears
Shall endless woes prevent.

Then see the sorrows of my heart,
Ere yet it be too late ;
And hear my Saviour's dying groans,
To give those sorrows weight.

For never shall my Soul despair,
Her pardon to procure,
Who knows thy only Son has dy'd
To make her pardon sure.

The Prayer on Tuesday Morning.

For the obtaining God's grace and protection.

ALMIGHTY God, the creator and preserver of all mankind, I thy creature, whom thou hast made, and to this moment preserved, do now, as I promised in the holy Sacrament, present myself before thee, to offer up the morning sacrifice of my unfeigned praises and thanksgivings : for, as thy mercies are renewed to me every morning, and thy goodness follows me all the day long ; as thou visitest me in the night season, and every moment of my life is a new instance of thy mercy : So,

It is my absolute duty to lay hold of every opportunity to magnify thy glorious name, evermore praising thee and saying : It is by thy

goodness, O Lord, that I have this night slept secure, and am now raised up in health and safety. Praised therefore be thy name, O God, for of thee only cometh my Salvation. Thou art the God of my health, my Saviour and mighty deliverer; as long as I live I will magnify thee, O Lord, for a joyful and pleasant thing it is to be thankful*.

Oh! give me a heart always turned to thy praises, which is my happiness as well as my duty. Imprint on my mind such a deep sense of thy merits, that I may never provoke thee to withdraw thy favours from me. Let not the blessings thou bestowest on me make me in love with this world: let neither covetousness nor ambition, pride or vanity, a contempt of others, or a fond conceit of myself, be the result of thy loving kindness towards me: But,

Endue me with such an humble and contented mind, such a meek and resigned Spirit, such a quiet and peaceable temper and behaviour, as becomes a creature and a Sinner. Oh, inspire my Soul with pure and pious dispositions, and instead of those filthy rags of my righteousness, clothe me with the righteousness of the Saints. Let the consideration of my unworthiness suppress in me all proud and aspiring thoughts, and all covetous and ambitious desires; that being meek and lowly in my own eyes, my heart may be a fit receptacle

for my Saviour, that I may find rest unto my Soul, and be filled with that grace which thou hast promised to an humble and contrite heart ; so shall I, as I ought, be fitted and prepared for every condition, and especially for my great and last change.

Strengthen my faith in the time of sickness and trial, and forsake me not when my strength faileth me. Let thy merciful ears, O Lord, be then open to my prayer : Oh, let not the cruel enemy of Souls affrighten me with his terrors, but give thy holy Angels charge over me ; and let the consolation of thy holy Spirit fortify my mind, dissipate my fears, and be a reviving cordial to my Soul, at that last and momentous period of my life, when I shall stand in so much need of thee.

Give me an unfeigned repentance of all my sins, great love to thee, and charity to my neighbour, an entire submission to thy blessed will, and (if thou seeest fitting) some foretaste and assurance of my Salvation. But if thou, in thy great wisdom, shalt not see fitting to vouchsafe me so great a mercy, yet, O gracious Father, let me not fail in the great day of judgment, to hear that blessed sentence pronounced unto me, Well done, thou good and faithful servant, enter thou into the joy of thy Lord*. Grant this, O most gracious God, for thy mercy's sake in Jesus Christ our Lord ;

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256 *The Week's Preparation* [Tues. Even.
in the full extent of whose words, I desire to
be heard for myself and all mankind when I
call upon thee saying, *Our Father, &c.*

The first Meditation for Tuesday Evening.

Of the great advantages of frequent Communion.

AN intimate intercourse with temporal things, and familiarity with the delights and satisfactions of sense, are but too apt to take off our minds from serious thoughts, and to impair that vigour and resolution, which ought to be employed about the one thing needful. On the contrary, frequent Communion keeps a lively sense of Religion upon our minds, and invigorates them with fresh strength and power to perform our duty to God, our neighbour and ourselves; without this, O my Soul! we can no more maintain our spiritual, than we can our temporal life, without eating and drinking; for it is the proper nourishment of the Soul.

II. The frail and sinful body can never hope to be free from the perpetual assaults, which the world, the flesh and the Devil, constant enemies to our true happiness, are ever making upon our virtue and innocence. On the contrary, frequent Communion, by mortifying our passions, by spiritualizing our affections, is the sovereign remedy against all their temptations;

ons ; how then, my Soul, can we yield to any sinful satisfactions that crucified the Lord of glory, or fix our hearts upon perishing objects, when God only deserves the whole man, and we in this Sacrament commemorate the price, by which we are purchased from sin and slavery ?

III. The great advantage of our christianity consists in being made members of Christ's mystical body, by reason of those happy influences we derive from our head ; and our happiness depends upon our enjoying this blessed privilege. This spiritual union, inviolable between Christ and all faithful christians, is preserved by frequent Communion ; by a mutual intercourse of goodness and compassion, in pardoning our sins, in strengthening our feeble virtues, and in communicating heavenly joys and foretastes of happiness : and on our side, my Soul ! by repeated acts of adoration and thankfulness, of love and admiration, of resignation and submission to his holy will, and of sincere professions of constancy and perseverance in the service of our Creator and Redeemer.

IV. Fatal experience convinceth us, that either through surprize, or the strength of temptation, we cannot always stand upright ; that we do those things we ought not to have done, and leave undone the things we ought to have done. But, my Soul ! this holy Sacra-

ment perfects our repentance; ratifies and confirms to us the pardon of our sins; repairs those breaches which our follies have made in our Souls; applies to us in particular that satisfaction, which our Saviour made upon the Cross; and conveys to us the benefits of that all-sufficient sacrifice, whereby God the Father is rendered favourable and merciful to all that are sincerely penitent.

V. Afflictions and calamities are often the lot of the best of men in this vale of tears. And where, my Soul! shall we find comfort under these difficulties, or strength to contend with them, but from that provision which is administered at God's table? from those sufferings which our Saviour endured for us, and no ways deserved himself? can any one complain of affliction in any kind, that considers what necessary correctives they are of our follies? what noble improvements of our virtues? and what a testimony they are of our love and affection to the blessed Jesus, when borne with patience and submission? and that withal remembers, that his Lord and master was made perfect through sufferings upon the Cross, which he bore for our sins. We also receive such comfortable impressions from this divine nourishment, as make the troubles of this life lose their sting; and it supplies us with such inward delights, as surpass all expression, and which

which are only felt by those, who frequently make the experiment at the Lord's Table.

In fine, this is the most proper method to make us Temples of the Holy Ghost, and the most effectual means to fit and prepare us for the eternal enjoyment of God in a future state.

VI. Again we must be very great strangers to ourselves, if we are not acquainted with the impotency and corruption of our nature: we, my Soul! must know but little of our circumstances in this world, if we are not aware of those enemies, which are continually designing our ruin: there are few so happy and so steady in their duty, as sometimes not to deviate from it: the strength of temptation, and the violence of passion, too frequently prevail upon the most perfect. Yet if we, my Soul! were duly affected with these wants we labour under, we should certainly apply ourselves to the use of such remedies, as are proper to relieve us. Nor can any thing be so effectual as a frequent participation of the Lord's Supper; which will purify our corrupt nature, by applying the merits of Christ's blood; strengthen our weakness, by communicating the influences of his grace, which he has purchased for us by his death; support us under all temptations, by a lively representation of those great things Christ has suffered for us; restore that peace and quiet to our conscience, which sin robs us of, by ratifying our pardon, and
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making our sincere repentance acceptable to God; and subdue the violence of our passions by spiritualizing our affections, and by placing them upon God and virtue.

The second Meditation for Tuesday Evening.

Upon the true Repentance of a worthy Communicant.

Repent ye therefore and be converted, that your sins may be blotted out. *Acts*, iii. 9.

I Know, my Soul! that we ought always to live as we hope to die, as become good christians, constantly endeavouring to lead a new life; but then remember that to guard against all presumptuous security in matters of eternal welfare, we should never presume to eat of that Bread, and drink of that Cup, without a previous preparation, if we men to escape that judgment or condemnation, which the Corinthians brought upon themselves for their irreverent, sinful and disorderly behaviour at this Sacrament; who are accused of being guilty of the body and blood of Christ our Saviour—of eating and drinking their own damnation, not considering the Lord's body——of kindling God's wrath against them——of provoking him to plague them with divers diseases, and sundry kinds of death, which we shall avoid and escape by coming worthily, by faith and repentance, to the Lord's

Lord's Supper. If we should call ourselves to account, and judge and condemn what we find amiss, so effectually as to forsake it; we should not then be condemned, or punished by God. Let not then these terrible expressions trouble us or detain us from the holy Communion: But let us repent and believe, and we are secure from falling into any of those dangers, which these sentences seem to threaten us with. And when we see such afflictions amongst us, we ought before it be too late, to consider them as chastisements from the hand of God, in order to our present amendment; and designed for this good end, that we should not be finally condemned with the wicked part of the world in the day of judgment.

II. There is nothing dreadful in this Sacrament, but to the wilful, impenitent and persevering sinner, whose condition in itself is dreadful; but to the penitent and humble Soul, nothing is or can be dismal or affrighting in this holy feast. And the surest way to prevent our damnation, is to receive the Sacrament more frequently than men usually do; that by a constant participation of this Spiritual food of the living bread, which comes down from Heaven, our Souls may be nourished in all goodness, and new supplies of God's grace and Holy Spirit may be continually derived to us, for our purification, and to enable us to run the ways of God's commandments with
more

more constancy, and delight, than we have done before, it being certain, that God will never cast any man into eternal flames, who strives to do his duty as well as he can. If there be first a willing mind, it is acceptable according to that a man hath, and not according to that he hath not. And consequently, such as account themselves most unworthy, are those very persons, who are deeply sensible of their own unworthiness. They that are whole have no need of a physician, but they that are sick.

III. This being the case of all mankind, with respect to their spiritual life, there is, my Soul, no other way to free ourselves from this death of sin, but speedily to apply to this Heavenly physician, who came into the world to seek and to save those, who are lost and ready to perish. And let us trust in God, that as often as we come to the holy Communion with such an honest and true heart, as to exercise our repentance towards God, our faith and hope of his mercy through Christ for the forgiveness of our sins, and our love and charity for all mankind, such a temper and resolution of mind will doubtless render us worthy partakers of these holy mysteries, and prevent our eating and drinking damnation to ourselves.

IV. But that our preparation may be well performed let us remember the end, and we shall never do amiss: Let us search our hearts, and

and examine our conscience, not only till we see our sins, but until we hate them; and instead of those filthy rags of our own righteousness, let us adorn our minds with pure and pious dispositions, to fear God and keep his commandments: let us endeavour to be accepted of by God, as worthy communicants; that he, who knoweth all the secrets of the heart, may approve of the sincerity of our repentance; and the King, who comes in to view the guests may count us worthy of his favour and countenance; which never can be hoped for, except he finds us cloathed with the marriage garment of sincere repentance.

The Hymn on Tuesday Evening.

The true penitent's confession and petition.

O Lord! shew pity; Lord! forgive;
 Let a repenting rebel live.
 Are not thy mercies large and free?
 May not a sinner trust in thee?

My crimes are great, but don't surpass
 The pow'r and mercy of thy grace:
 Great God! thy nature hath no bound,
 So let thy pard'ning love be found.

Oh! wash my Soul from every sin,
 And make my guilty conscience clean:
 Here on my heart the burthen lies,
 And past offences pain my eyes.

My

My lips with shame my sins confess
 Against thy law, against thy grace :
 Lord, should thy judgments grow severe,
 I am condemn'd, but thou art clear.

Should sudden vengeance seize my breath,
 I must pronounce thee just in death :
 And if my Soul were doom'd to hell,
 Thy righteous law approv'd it well.

But save a trembling sinner, Lord !
 Whose hope, still hov'ring o'er thy word,
 Would fix on some sweet promise there,
 Some sure support against despair.

The Prayer for Tuesday Evening.

For a true and sincere repentance.

O Thou great and glorious God ! Father of all mercies and comforts, who takest pleasure in those that come unto thee with faith, and willest not the death of a sinner, but rather that he would be converted and live; look down, I beseech thee, with pity and compassion upon me, who fall low upon my knees before thee, confessing that I have provoked thy divine majesty, in divers instances of my sinful life : but now I fly unto the arms of thy mercy, for pardon and forgiveness : O let the infinite merits of my dear Redeemer make satisfaction for me, in the pardon and forgiveness of all my sins.

Lay

Lay not to my charge, O Lord, the sins that I have this day been guilty of, but let those and all the other follies of my life past be for ever blotted out of thy remembrance; and receive me I beseech thee into thy favour, which I value above all the happiness of this world; for, what would it profit me to gain the whole world, and lose my own soul? Oh! grant me a lively sense of the folly and danger of sin, that I may truly and sincerely abhor that which is evil, and cleave to that which is good; and with an unwearied diligence follow after the things which make for my everlasting peace and happiness. And whereas, O Lord, I am a weak and frail creature, and encompassed with many temptations, vouchsafeto strengthen and assist me with thy grace that through thy most mighty power I may be enabled to withstand all the allurements of the world, the flesh and the devil; [particularly*.]

Let the holy spirit direct and rule my heart, that I may think and do always such things as are right-ful and pleasing in thy sight. And, Here name the sins you are most guilty of.

Give me such a fortitude and resolution, as will support me under all discouragements, difficulties and dangers in my christian warfare; that will carry me through all trials, and enable me to triumph over the great enemy of my salvation; that having, by the divine assistance

sistance, fought the good fight, and finished my course, I may at last receive that crown of glory, * which thou hast promised to thy faithful soldiers and servants, † through the merits, and for the sake of the great Captain of our Salvation, Jesus Christ the righteous, who is the propitiation for our sins ||.

And now, O Father of all mercies ! in a humble sense of thy great goodness, I adore and praise thy glorious majesty for all thy manifold blessings and mercies, particularly for those of the day past ; I bless thee, O Lord, for whatever good I have done, and whatever evil I have escaped ; for preserving me in health and safety, for providing so plentifully for me ; but, above all, I praise and magnify thy holy name, for the redemption of the world, by the death and passion of thy dear Son.

O give me grace to make a right use and improvement of these and all thy mercies : be pleased, O Lord, still to continue thy favour and protection to me ; preserve me this night from all evil, but especially from that of sin ; give thy holy angels charge over me, that no evil accident may come near to hurt me ; and raise me up again in health and safety, with a heart full of love to thee, and zeal to thy service, through Jesus Christ our Lord, in whose

* 1 Tim. vi. 12.
xxv. 21, 23.

* 2 Tim. iv. 7.
|| 1 John ii. 2.

† Matt.
|| 1 John iv. 10.

Wed. Morn.] *for the Sacrament.* 267

whose most holy name and words I presume to call upon thee, saying, *Our Father, &c.*

The Meditation on *Wednesday Morning.*

On self-examination.

Let a man examine himself, and so let him eat of that bread and drink of that *Cup.* I Cor. xi. 28.

I. **R**EMEMBER, O my soul, how we concluded our last Meditation, and that promise and resolution we have made, truly to repent of all our former sins, which must be a sense, a sorrow and confession of them all, and a stedfast purpose or resolution to lead a new life; according to that good direction and admonition of the Church which exhorteth us, to examine our life and conversation by the rules of God's commandments; and whereinssoever we shall perceive ourselves to have offended either by will, word, or deed, there to bewail our own sinfulness, and confess ourselves to Almighty God, with full purpose of amendment.* Such an examination of our consciences, if it be frequent, is one of the best instruments of a christian life, and therefore it ought not to be neglected, when we have time and leisure for so great a work. Because, when we make a solemn profession of

* See the exhortation to the Communion Service.

of repentance we ought to be particular in confessing our sins to God, and in bewailing the several aggravations of them. Now it is impossible to do this effectually, unless we search into our minds, and compare our actions with the rule of God's word.

II. This method, no doubt, is an admirable means to improve us in virtue, and the most effectual way to keep our conscience awake, and to make us stand in awe of ourselves, and afraid to sin, when we know before-hand that we must give so severe an account to ourselves of all our ungodly, unjust, and uncharitable actions; of all our vain and filthy speeches; of all our wanton, proud, and covetous thoughts; by which our nature is defiled, God made our enemy, and we are excluded the kingdom of Heaven without repentance.

III. Is not then this our duty? nothing can possibly be plainer. We must bethink ourselves, how we have spent our life past? what commands of God we have transgressed? what we have neglected? what we have done which was forbidden by God? and what we have not done which was commanded? and moreover,

IV. After we have thus laboured to gain a true sense of our sins, we must endeavour for contrition, or a sorrowful bewailing of our own sinfulness, in thought, word and deed,
which

which must always bear some proportion to the degrees of our sins; according to that holy resolution of the royal Psalmist, I will declare my iniquity, and be sorry for my sin. And this will necessarily teach us, that we must confess ourselves to God, not in general terms, that we are sinners with the rest of mankind; but by a special declaration to God, of all our most heinous sins, with all their several aggravations, laying open our sores to our heavenly physician, and firmly resolving to lead a new life.

V. Do not think then that it is enough to confess our sins to God, and to be unfeignedly concerned and sorrowful for having offended him; this is far short of a true repentance. No, my soul, that would be adding sin to sin, and grieving the holy spirit by the mockery of God. But you must remember, that as our sins are against God, and against our neighbour; so repentance implies not only our sorrow for sin, but an endeavour to undo, as far as we can, whatever we have done amiss. And,

VI. Therefore the Church directs, If you shall perceive your offences to be such, as are not only against God, but also against your neighbour, then you shall reconcile yourself unto them, being ready to make restitution and satisfaction according to the utmost of your power, for all injuries and wrongs done by you

you to any other; and being likewise ready to forgive others that have offended you, as you would have forgiveness of your own offences at God's hands.* But what sayest thou, my soul? if I am able to make no restitution or satisfaction at all for the injury I have done my neighbour, must I not come to the Sacrament; provided I acknowledge and confess my sins to God, and promise in my mind to make amends whenever I am able?

VII. Yes certainly; for as God requires no impossibilities, so he expects no more than we are able to do: and this being all the repentance we can shew under an inability of making satisfaction for the present, we may be well assured, that where such a resolution of being just and honest is attended with a hearty contrition, that will be sufficient 'till we are able to put it into execution.

VIII. So that the sum of what I have said is this, that confession and restitution are the two external tokens of repentance; and I am persuaded, that the rule and measure of confession (to the parties injured) is the benefits that would arise by it: and the rule and measure of restitution is a man's ability of making it. So that where mischief and no good would come by confession, there I may repent without

* See the exhortation to the Communion Service of the Church.

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without confession, except to God. And where I am able to make no restitution, there I may repent sincerely without it: and so may come to the holy sacrament tho' I have done much wrong and injury. Yet as the exhortation* directs, in cases of difficulty you ought to consult your spiritual guide.

The Hymn for Wednesday Morning.

On confession of sins to God.

IF I keep silence, and conceal
My heavy guilt within my heart,
What torments doth my conscience feel!
What agonies of inward smart!
I spread my sins before the Lord,
And all my secret faults confess;
Thy Gospel speaks a pard'ning word,
Thy holy spirit seals the grace.
For this shall every humble soul
Make swift addresses to thy seat:
When floods of huge temptations roll,
There shall they find a bless'd retreat.
How safe beneath thy wings I lie,
When days grow dark, and storms appear!
And when I walk, thy watchful eye
Shall guide me safe from every snare.

Another.

* See the exhortation to the Communion Service of the Church.

HOW blest the man, for ever blest,
 Whose guilt is pardon'd by his God,
 Whose sins with sorrow are confess'd
 And covered with his Saviour's blood !
 Blest is the man to whom the Lord
 Imputes not his iniquities ;
*He pleads no merit of reward,**
 And not on *worth* but *grace* relies.

From guilt his lips and heart are free,
 His humble joy, his holy fear,
 With deep repentance well agree,
 And join to prove his faith sincere.
 How glorious is that righteousness,
 That hides and cancels all his sins !
 While a bright evidence of grace
 Thro' his whole life appears and shines.

The Prayer on Wednesday Morning.
For resignation and assistance.

O God, the creator and preserver of all
 mankind, by thee I have been holden
 up ever since I was born ; and by thy good-
 ness it is, that I have been preserved the night
 past from all perils and dangers. Grant me
 a perpetual sense of thy goodness ; that so
 the remembrance of thy past favours may
 beget in me such an humble reliance on thy
 fatherly

* Rom. ii.

fatherly care and good providence, that I may perfectly resign myself to thy disposal in all things, as most just and righteous.

O let me never abuse thy patience, nor despise thy goodness; but let thy fear be always before my eyes, that I may not sin against thee; but that, giving up myself entirely to thy service, I may endeavour in all things to obey thy blessed will, and to keep a conscience void of offence both towards thee, and towards all men.

For which end, O Lord, vouchsafe me the assistance of thy Holy Spirit, for of myself I am not able to please thee; my nature being corrupt, and miserably prone to what is evil. I am every way beset with temptations, and my own experience sadly teaches me, how easily I am drawn away by the deceitful tempter. But, O thou, who art the Saviour of all that put their trust in thee, deliver me, I beseech thee, from that cruel enemy of my Soul, who is daily lying in wait to destroy me; "be thou my strong hold, whereunto I may always resort; and evermore mightily defend me; for thou hast been my succour ever since I was born; O leave me not to myself, neither forsake me, O God of my Salvation."*

Lead me, I beseech thee, in the way wherein I should go, guide me by the right hand,

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* Psalm lxxi.

hand, and conduct me safely through the dangerous snares and temptations of this wicked world: and though thou shouldest permit me to fall into severe trials, yet suffer me not, I beseech thee, to be tempted above what I am able to bear; let no calamity ever drive me from thee, nor any prosperity cause me to forget thee. But,

Grant that all thy Providences towards me may work together for my good, and be a powerful means to bring me to thyself, and to an entire dependance upon thee; let not the world get possession of my heart, which has been so often dedicated to thy service: let not those pomps and vanities, which I have so solemnly renounced, become the objects of my foolish desires; but be thou, O God, my only joy and delight, my stay and support, my hope and my trust, my rest and comfort in this world, and my eternal bliss and happiness in that which is to come.

In confidence whereof, O Lord, I humbly beg thy blessing this day upon all my honest designs and undertakings; direct me in all my ways, that I may take nothing in hand but what is agreeable to thy blessed will; let no worldly interest or advantage ever prevail upon me to depart from my integrity; but amidst the various affairs of this life give me grace to set thee always before my eyes, that

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Wed. Even.] *for the Sacrament.* 275

I may not sin against thee; and grant that I may be daily preparing for those things that are eternal, thro' Jesus Christ our blessed Lord and only Saviour, in whose name and words, I commend to thy mercy and protection myself and all mankind, saying as he himself hath taught us, *Our Father, &c.*

The Meditation for Wednesday Evening.

Upon a firm purpose of Amendment, and a new life.

In Christ Jesus neither circumcision availeth any thing nor uncircumcision, but a new creature: therefore we should walk in newness of life. *Gal. vi. 15.*
Rom. vi. 4.

I. **S**EEING now, O my Soul, that we have taken all the steps for a reconciliation with a provoked God, and by this Sacrament and repentance hope to make him a loving father; let us then in the next place, stedfastly purpose to lead a new life* for the time to come: I mean, that we resolve in good earnest to amend in all particulars wherein we have found ourselves, upon examination, faulty. This is the most essential part of a sincere repentance, and the chief condition of finding mercy with God. For,

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II. The

* See the last exhortation in the *Communion Service* in the common Prayer Book.

II. The preceding parts of repentance, on which we have meditated in this course of our devotions must be esteemed only as a preparative to this. That which must complete and finish the work of a true convert, is to become a new creature, to turn from our evil ways, and to break off our sins by righteousness. This certainly must be our desire and intention, if ever we hope or expect any benefit or advantage from this solemn rite or covenant, instituted by Christ himself; for he that comes with a design or intention of continuing in his former sins, may most properly be compared to Judas, who came and received, and at the same time continued his resolution of betraying his master.

III. If then, my Soul, we resolve to live in the constant and habitual practice of any known sin, without the least desire or intention of amendment, we shall be unfit to receive the holy Sacrament; and our approach to the holy Table, no doubt will be to eat and drink our own damnation, since it is a plain mocking of God, and a great contempt and abuse of his divine authority. We must therefore (by the help and assistance of God's grace) resolve to lead a new life, following the commandments of God; for thus we read in the word of God: he that covereth his sins shall not prosper, but whoso confesseth, and forsaketh

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Wed. Even.] *for the Sacrament.* 277

forfaketh them, fhall have mercy. Let the wicked man forfake his ways, and the unrighteous man his thoughts, and let him return unto the Lord, and he will have mercy upon him, and to our God, and he will abundantly pardon.

IV. If any man, fays the Apoftle, be in Chrift, he is a new creature; * and on the contrary if we ftill continue in our finful ways, if we ftill join with wicked company, and are as yet delighted with immodest objects, and irreligious books, or difcourfe, we may be fure that our former examinations were but flight and superficial, our fight and fenfe of fin trivial and indifferent, our sorrow and contrition of fpirit forced and hypocritical, and our confeffion formal and odious in the fight of God.

V. Remember then the directions of the holy Apoftle † and let me refolve as he advifes, faying, Let him that ftole ftell no more: if I have been guilty of lying, flandering, fwearing, blafphemy, drunkennefs, intemperance, or impurity, I will henceforward ftudy to fpeak the truth, and to avoid thofe fins, and all occasions of falling into them, and be continually upon my guard againft all the prevailing and ufual temptations to them.

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The

* 2 Cor. v. 17.

† Ephel. iv. 28,

The Hymn for Wednesday Evening.

*The character of a worthy Communicant, who
has made restitution in order to a new life.*

HE shall ascend thy Heav'nly place,
Great God! and dwell before thy face,
Who minds thy pure Religion now,
And humbly walks with God below;

Whose hands are just, whose heart is clean,
Whose lips still speak the thing they mean;
No slanders dwell upon his tongue;
He hates to do his neighbour wrong.

Scarce will he trust an ill report,
Nor vent it to his neighbour's hurt:
Sinners of state he can despise,
But Saints have honour in his eyes.

Firm to his word he ever stood,
And always makes his promise good;
Nor dares to change the thing he swears,
Whatever pain or loss he bears.

He never deals in bribing gold,
And mourns that justice should be sold;
While others gripe and grind the poor,
Sweet charity attends his door.

He loves his enemy, and prays
For those that curse him to his face:
And doth to all men still the same
That he would hope or wish from them.*

Yet

* Matt. vii. 12. Luke vi. 31.

Yet, when his holiest works are done
His soul depends on grace alone.

This is the man thy face shall see :
And dwell for ever, Lord, with thee.

The Prayer on Wednesday Evening.

*For a full purpose of Amendment, and to lead a
new life.*

O God! the great creator, gracious pre-
server, and wise governor of the world,
I, thy unworthy servant, falling down before
thee, at this time to present my prayers and
supplications before the throne of grace, ad-
mire and adore the incomprehensible perfec-
tions of thy nature, and gratefully acknow-
ledge thy marvellous and undeserved goodness
to me and all thy creatures.

I have nothing, O Lord! but what I have
received from thee; thou gavest me my being,
and didst make me in a capacity to know, and
serve and enjoy thee for ever; and out of the
same infinite bounty and goodness, thou hast
continued to me the being which thou at first
gavest me: hast delivered me from a multitude
of evils, which might have justly befallen me,
and bestowed mercies and favours both on my
Soul and Body, more than I can number.

O Lord,

O Lord, I do now not only with great shame and confusion of face, confess and bewail the sinfulness and vanity of my whole life, but steadfastly resolve and purpose (through the Assistance of thy Grace and holy spirit directing me) to 'renounce the devil and all his 'works, the pomps and vanities of this wicked world, and all the sinful lusts of the 'flesh.' Be pleased, O Lord, to strengthen and confirm these good resolutions in me. And I heartily thank thee, O heavenly Father, for calling me to the state of salvation through Jesus Christ my Saviour who died for my sins, and rose again for my justification; and I humbly beseech thee, for his sake, to give me grace to continue in the same unto my life's end.

Oh! that I could say I had made returns to thee, my God, in any measure suitable to the benefits which I have received from thee, But, alas! I must with shame acknowledge, that I have been guilty of great ingratitude towards thee, the fountain of all good; I have been an unprofitable and unworthy servant, and have neither loved, served, or obeyed thee, as I ought to have done; therefore it is owing to thy infinite goodness, that I have now an opportunity of humbling myself before thee,

O let thy goodness and forbearance lead me,
O Lord, to a true and unfeigned repentance
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of all my sins; and for the sake of thy beloved Son, (in whom alone thou art well pleased*) spare me, O Lord, spare me, and be not angry with me for ever; wash away all my sins, in that fountain, which thou hast opened for sin and uncleanness, that nothing may interpose between thy mercy and my poor soul. Lay not to my charge, O most merciful God! the sins which I have this day committed; and not only pardon them, but give me grace from henceforward entirely to leave and forsake them, and to amend my life according to thy holy word †.

Make me always mindful that thou art every where present, and privy to my most secret thoughts; that I may never dare to do any thing but what is pleasing in thy sight.

Possess me, O Lord, with a lively sense of that frailty of my life, the certainty of a judgment to come, the unspeakable glories of Heaven, and the most dreadful torments of Hell; that I may in good earnest set about the great work of my salvation, and never be so foolish as to prefer the pleasures of Sin, which are but for a season, before that everlasting fullness of joy, ‡ which is in thy presence for evermore; but that duly considering the vast disproportion there is betwixt this life and my

* Matt. iii. 17. † Psalm cxix. 9. ‡ Psalm xvi. 11.

my eternal state, I may live as becomes the Gospel of Christ, working out my salvation with the greatest care and circumspection ; that when the great and terrible day of the Lord shall come, I may be admitted to the inheritance of the Saints in light, through the merits and for the sake of my blessed Saviour and Redeemer, Jesus Christ, in whose blessed name I entreat thee to accept, O Lord, this evening sacrifice of my unfeigned praises, which I now offer up to thy divine majesty, for thy great and manifold mercies vouchsafed unto me ; and more particularly for the mercies of the day past ; for preserving me in health and safety, for providing so plentifully for me, and continuing to me the enjoyment of so many comforts. And,

I most humbly beseech thee to continue thy mercy and goodness towards me, and all that belong to me. Defend us this night from all dangers both of soul and body ; grant us quiet and refreshing sleep ; and if thou art pleased to add another day to our lives, give us grace to employ it in such a manner, as may be well pleasing in thy sight ; through the merits and for the sake of thy beloved Son, Jesus Christ our Lord, who has taught us when we pray to say, *Our Father, &c.*

The

The Meditation on Thursday Morning.

Being the second part of the Meditation upon a firm purpose of Amendment, and a new life.

Draw nigh to God, and he will draw nigh to you.
James iv. 8.

I. **O**NCE more the goodness of God, O my Soul! has brought us to the beginning of another day. Let us then shew our thankfulness by continuing those holy resolutions, which we made before we laid down to rest. I say, those resolutions I have often made before, and have as often, I fear, broke through; which if I should be so wicked as to violate hereafter, what must I do then? must we go no more to that holy table? yes, we must still repent and be converted, and we shall be again accepted. For this Sacrament of the Lord's Supper doth not require perfect obedience in all our addresses to the holy Altar; or, that none must come but such as are in a sinless state of perfection; because there is no man that liveth and sinneth not: for, who can say, I have made my heart clean, I am pure from my sin? and therefore whatever persuadeth us to neglect or absent from this our duty is of the Devil. For the Sacrament
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of the Lord's Supper is not a converting, but a confirming, ordinance, intended to preserve and increase that spiritual life and grace, which we received at our Baptism: so that when we come to the holy Communion, we come thither for fresh supplies of grace and goodness, for the strengthening and refreshing our Souls in all holiness and virtue: And,

II. They that are taught of God, know that our Souls, by this Sacrament, are fortified and strengthened with grace, wisdom, courage, and all other spiritual gifts, to keep us thro' faith unto Salvation.

III. Both the comfort and benefit of it are great; the comfort of it, because it does not only represent to us the exceeding love of our Saviour, in giving his body to be broken, and his blood to be shed for us; but likewise seals to us all those blessings and benefits, which are purchased and procured for us by his death and passion, viz. the pardon of sin, and power against it. The benefit of frequent Communion is also of as great advantage; because hereby we are confirmed in all grace and goodness; our resolution to live in obedience and conformity to God's laws are strengthened; and the grace of God's Holy Spirit, to do his will, is hereby conveyed to us: it is the sovereign remedy against all temptations, by mortifying our passions, and by spiritualizing our

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Thurs. Morn.] *for the Sacrament.* 285

our affections: in a word, it is the likeliest method to make the body the temple of the Holy Ghost, and to prepare the soul for the enjoyment of God to all eternity. And therefore,

IV. Altho' if at any time, through ignorance, surprise, or the violence of any other temptation, we should fall into those very sins, which we have repented of and vowed against, when we were at the last sacrament, yet these relapses should not make us afraid of coming again, since we have always the benefit of repentance allowed to us: if after a relapse we repent and renew our resolutions with a hearty grief and contrition of spirit, we are made whole as before.

V. It is not the commission of this or that great sin that will utterly exclude us from God's mercy and forgiveness, for then, indeed, no person could escape damnation, because there is not a just man upon earth that doeth good and sinneth not. *But it is our living and dying without repentance, and amendment, that brings God's wrath and vengeance upon us. And as his mercies are not limited, he will not only pardon us once or twice, but always upon our repentance and return to him. For he excepts against no time, no age, or season, but whenever the wicked man turneth

PART. II.

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away

* Eccles. vii, 20,

away from his wickedness that he hath committed, and doth that which is lawful and right, he shall save his soul alive. *Neither is there any sin though never so vile and heinous in its own nature, but shall be remitted and forgiven, unless it be that against the Holy Ghost. Therefore,

VI. I am resolved, that my frequent failings shall not discourage me from attempting again and again, till I have gained my point. I am fully convinced that there is nothing else to do, and that it is absolutely necessary I should resolve again and again; until my resolutions have taken effect, that I may reap good fruit into salvation.†

The Hymn for Thursday Morning,

The penitent communicant resolves to amend his future life.

LORD, grant thy statutes every hour
May dwell upon my mind;

Thence I derive a quick'ning power,

And daily peace I find.

To meditate thy precepts, Lord,

Shall be my sweet employ;

My soul shall ne'er forget thy word,

Thy word is all my joy.

How

* Ezek. xviii. 27. † John vi. 36. Rom. vi. 22. James iii. 18.

How would I run in thy commands,
 If thou my heart discharge
 From sin and Satan's hateful chains,
 And set my feet at large!
 My lips with courage shall declare
 Thy statutes and thy name;
 I'll speak thy words, tho' Kings should hear,
 Nor yield to sinful shame.
 Let bands of persecutors rise,
 To rob me of my right:
 Let pride and malice forge their lyes,
*Thy law is my delight.**
 Depart from me, ye wicked race,
 Whose hands and hearts are ill;
 I love my God, I love his ways,
 And must obey his will.

The Prayer on Thursday Morning,

For God's blessing on the amendment of our lives.

O LORD, who hast made and dost govern
 and preserve all things, I prostrate my-
 self before thee in an humble adoration of thy
 incomprehensible majesty, acknowledging that
 I depend entirely on thee, and render to thee
 my most hearty thanks, for all the favours
 and benefits, which thou hast so freely and
 undeservedly conferred upon me.

R 2

All

* Psalm cxix. 77. 174.

All thy works praise thee, O Lord, and we the children of men, who have received singular marks and tokens of thy favour, ought more particularly to praise and glorify thy holy name, being made after thy own image, and endued with reasonable and immortal spirits, that we may reflect on thee the author of our being, and imitate thy wisdom, holiness, goodness and truth. But above all,

I desire to remember that great demonstration of thy love in giving thy dear Son to live amongst us, to die for us, and thereby to give us, upon the condition of faith and sincere obedience, an assured hope of immortal life, which I so lately commemorated in the sacrament of the Lord's Supper; in which I sealed my love to thee, and renewed the obligation which I have often made of my soul and body to thee.

I wait upon thee still for what thou feest good for them both; which I hope in thy everlasting mercy to obtain; humbly beseeching thee to pardon all my forgetfulness of thee; and I most earnestly implore the grace of thy Holy Spirit, to preserve in my mind a powerful sense of thee, an ardent love to thee, and an holy care to please and obey thee in all things; and to this end I beseech thee give me the same mind and spirit which was in Christ Jesus our Lord; the spirit of wisdom and understanding

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standing, and the fear of thee; the spirit of meekness, humility, purity and charity. And,

Grant that I may do thy will with the like chearfulness, zeal, constancy, patience and perseverance as he did: that so I may for ever bless thy name, O Lord, for all the helps and assistances of thy good spirit, which thou hast already blessed me withal.

I acknowledge thee in all my ways; do thou direct my paths, and teach me to manage all my affairs with prudence and discretion; for thou art my hope and confidence; my satisfaction, and my peace; my glory and my joy, O be pleased to conduct me by thy good spirit, thro' all the temptations and troubles of this mortal life to that blessed place where our Lord Jesus Christ is gone before, who liveth and reigneth with thee in the unity of the same spirit, one God, world without end. *Amen.*

The Meditation for *Thursday* Evening,

Upon a lively faith in God's mercy thro' Christ, and a quiet conscience.

Examine yourselves whether you be in the faith—For the fruit of the spirit is love, joy, peace, faith, without which it is impossible to please God. 2 Cor. xiii. 4. Gal. v. 22. Heb. xi. 6.

I. **R** E M E M B E R, O my soul! that the Church exhorts us, and tells us in express

press words, it is requisite that no man should come to the holy Communion but with a full trust in God's mercy, and with a quiet conscience*; whence we learn, that the benefits of our Saviour's death and passion in this sacrament are indeed freely offered unto all, but only effectually to believers, as we read in St. John, as many as received him, to them gave he power to become the Sons of God, even to them that believe in his name.

II. All that Christ hath done and suffered for us men and for our salvation can never profit us, unless we have faith to believe it: that which must render the benefit and blessings of the gospel effectual to our salvation, is our faith in Christ, who himself declares, that whoever heareth his words, and believeth on him that sent him, hath eternal life and shall not come into condemnation, but is passed from death unto life. The ancient churches accounted those only faithful, who had received the Lord's Supper, and our Church still continues that primitive doctrine, 'Draw near with faith, and take this holy sacrament to your comfort.' But if thou, my Soul! askest what that faith is? remember it is that faith, which hath God's mercy for its object through Christ, as the fountain and foundation

* See the exhortation to the Communion Service.

tion of all those infinite blessings and comforts, which we gain by his manifestation in the flesh.

III. Now, my Soul, I pray thy advice; tell me, what is here intended by a quiet conscience? for I can never apply God's mercy to myself by faith, whilst I distrust the truth and sincerity of my own repentance, as being sincere and accepted of God: but I am as well, convinced, that a man may mistake his case, and therefore a quiet conscience is not always a secure state with respect to God: for, if a man believe he has repented truly, and yet has not, he is never the nearer pardon for thinking himself pardoned. So that,

IV. It is plain, a man may have a quiet conscience, when he is really in great danger; and again, he may have a troubled conscience, when he is indeed forgiven, and intitled to God's favour; yet though I am fearful of not having repented as I ought to do, I can never believe that God will judge men finally, by their present assurance or despondency, but by the truth and the sincerity of their repentance.

V. Here, methinks, O my Soul, thou sendest me for advice to the Church, who understands, by a quiet conscience, such a trust in God's mercy, as that if a man be duly qualified he shall be certainly accepted of him, and be forgiven: and directs such men, whose sins may be of such a nature, as that they shall be

solely perplexed to understand what sort of repentance is necessary to the obtaining forgiveness, to advise with their spiritual guides, to be instructed and set aright. For,

VI. They will teach them the true extent of God's mercies in Jesus Christ, and what it is will qualify them for forgiveness of their sins. This is the quiet conscience that the Church requires of a communicant; a conscience well informed of the nature of God's promises and threats, and of the nature of repentance, and of its own state and condition. Thus, if I understand you right, you say, that the quiet of a man's conscience depends upon his firm opinion and persuasion.

VII. But, O my Soul! I have found that our safety and security depend upon our practice; for God accepts us not according to what we believe of ourselves, but according to what we do and truly are. If therefore upon a serious examination of my life past, I find I am, in earnest, very much concerned for having offended God, and stedfastly purpose to do so no more; that by the assistance of his grace I am resolved to lead a new and better life for the time to come; and then I do firmly believe, if I do so, God will for Christ's sake accept of my repentance, and enable me more and more to walk carefully before him; I may come to the sacrament, although I,
having

Thurs. Even.] *for the Sacrament.* 293

having often broke my good resolutions before,
may be still afraid of the truth and sincerity
of my repentance.

The Hymn for Thursday Evening.

To be repeated by a quiet conscience.

O Lord ! secure and blest are they,
Who feel the joy of pardon'd sin :
Should storms of wrath shake earth and sea,
Their minds have heav'n and peace within.
The day glides sweetly o'er their heads,
Made up of innocence and love ;
And soft and silent as the shades,
Their nightly minutes gently move.
Quick as their thoughts their joys come on,
But fly not half so fast away ;
Their Souls are ever bright as noon,
And calm as summer-evenings be.
How oft they look to th' heavenly hills,
Where groves of living pleasures grow ;
And longing hopes and chearful smiles
Sit undisturb'd upon their brow.
They scorn to seek our golden toys,
But spend the day and share the night,
In numbering o'er the richer joys,
That Heaven prepares for their delight.
While wretched we, like worms and moles,
Lie groveling in the dust below,
Almighty grace renews our Souls,
And we'll aspire to glory too.

R 5

Another.

Another.

FA R from my soul sad thoughts be gone,
And leave me to my joys :

My tongue shall triumph in my God,
And make a joyful noise,

Darkness and doubts had veil'd my mind,
And drown'd my head in tears,

Till sov'reign grace with shining rays,
Dispell'd my gloomy fears.

Oh ! what immortal joys I felt,
And raptures all divine ;

When Jesus told me I was his,
And my Beloved mine !

In vain the temper frights my Soul,
And breaks my peace in vain ;

One glimpse, dear Saviour, of thy face
Revives my joys again.

*The Prayer on Thursday Evening,**For peace and quietness of conscience.*

O Lord God, our heavenly Father, who,
for the greater confirmation of our faith
and confidence in thy mercy, hast in thy holy
gospel declared, that whosoever believeth in
thy Son Jesus Christ, shall not perish, but have
everlasting life ; and that this is life eter-
nal, to know thee, the only true God, and
Jesus Christ whom thou hast sent ; increase
this knowledge, and confirm this faith in me
evermore.

evermore. Grant that I may have such a lively faith as will shew itself by love and good works; such a victorious faith which may enable me to overcome the world, and conform me to the image of thy Son Jesus Christ. O grant me such a due sense of thy infinite mercy, shewn to mankind in so much misery, as may never depart out of my mind. I steadfastly believe, O blessed Jesus, that thou didst suffer upon the cross, to save me and all the world from the guilt and punishment of our sins. O give me that grace, that I may die to sin, and rise unto righteousness. Accept of my imperfect sorrow, repentance, faith, and resolutions; and let the precious merits of my crucified Saviour supply all my wants and imperfections. Thou hast said, come unto me all ye that are weary and heaven laden, and I will refresh you. O blessed Jesus, I come unto thee in humility, and deeply sensible of my great unworthiness, O do thou bear this burden of sin for me, and refresh me with comfortable hopes of thy mercy and forgiveness, and the truth of thy Salvation.

I adore thee, my God, and make an entire resignation of myself, and of all that I am and have, into thy hands; desiring, now, and to all eternity, to depend on thee my God, and my inheritance.

To

To thee I owe all the comforts of life, health, peace and plenty I enjoy, the freedom from all those pains, and miseries, and evils, I am subject to, and have deserved at thy hands. I desire above all things to give most humble and hearty thanks to thee, O God the Father, for the redemption of the world by thy Son Jesus Christ our Lord; for the means of grace, which thou hast ordained by thy word and Sacraments, and the hopes of glory.

I beseech thee, in and through our Lord Jesus Christ, who was pleased to suffer death upon the cross for our redemption, to pardon all the sins I have at any time committed; and grant I may find the power of his death in my dying to sin, and rising unto righteousness; that being freed from sin, all things belonging to the spirit may live and grow in me, now and for evermore.

I beseech thee, continue to my Soul the grace, I received in the holy Sacrament, that I may order all my words and actions, and my whole conversation with such care and prudence, as to give no offence or occasion of falling to any; but may be a good example to others, and adorn the doctrine of God our Saviour in all things.

O let thy holy spirit always direct and rule my heart, and of thy great goodness bring me
to

to life eternal; and give me grace to do my duty in that state of life whereunto thou hast been pleased to call me, and make me there-with content. Continue to me, I beseech thee, the blessings I enjoy, supply me with those I want, and turn from me all those evils, which I most righteously have deserv'd, or which either the malice of the Devil, or the wickedness or misfortunes of the world may bring upon me.

Let all things that befall me in this world work together for my good in the other; and grant me always those things, whether prosperous or adverse, that may best conduce to, and be most prosperous for, my eternal salvation: wherefore I resign, O Lord, and give myself up to thy Providence: I submit myself to all the events, which it shall please thee to bring upon me: do with me what thou seest good, and let thy holy will be done in me, and by me, for the sake of Jesus Christ our Lord, who hath taught us, when we pray, to say, *Our Father, &c.*

The Meditation for Friday Morning.

On a thankful remembrance of the death of Christ.

Thanks be unto God for his unspeakable gift. *2 Cor. iv. 15.*

I. **N**OW, my Soul! to faith we must join
a thankful remembrance of the
death

death of Christ, and of those benefits which we receive thereby. Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins. This is a mercy far above all other mercies: nay, it is this, which sweetens all other mercies to us.

II. Had there been no Redemption, our Creation had only made us capable of endless torments, and it had been better for us never to have been born, than to inevitable ruin; which must have been our lot and portion, had not the Son of God, by his own oblation of himself, once offered upon the cross, made a full, perfect, and sufficient sacrifice and satisfaction to God for the sins of the whole world.

III. We must declare and publish to the world, what God hath done to save mankind from that misery, which they had deserved, and to restore us again to that happiness and glory, which we could never expect or hope to enjoy, had not Christ died for us. With what joy and thankfulness then must we commemorate this exceeding love of God, in the salvation of sinners by Jesus Christ?

IV. This was the proper end and design of the institution, to perpetuate this wonderful love of Christ in laying down his life for us; which our Saviour, a little before his crucifixion,

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fixion, commanded, saying, do this in remembrance of me: this being a solemn command of our Master and only Saviour thus dying for us, we cannot refuse obedience thereto, without being guilty of the most horrible ingratitude and contempt of his divine authority, who of his great love to us laid down his life for all men, and for our salvation.

V. How then, my Soul! can they who profess themselves christians, and hope for salvation by Jesus Christ, and yet not pay obedience to this his command, clear themselves of a downright affront to his sacred majesty? may he not justly upbraid such Christians, as he did once the Jews, why call ye me Lord, Lord, and do not the things which I say? Oh! how unworthy are we of that salvation, which he hath wrought for us, if we deny him so small a favour, such a reasonable request, as to commemorate his death and bitter passion as often as the Church hath thought meet to celebrate it, who did humble himself even to the death of the cross, for us miserable sinners, who lay in darkness, and in the shadow of death, that he might make us the children of God, and exalt us to everlasting life!

VI. In this Sacrament of the Lord's supper we have the pardon and remission of all our sins; the grace and assistance of the holy Spirit; and therefore, had we no love, no regard

regard or reverence to the dying words of our Saviour, yet surely the consideration of our own present and future advantage, might prevail with us to be more frequent at the Lord's table than we usually are.

*A Hymn of Thanksgiving on Friday Morning,
In Remembrance of the Death of Christ.*

NOW let my heart with godly fear,
And mournful pleasures sing
The death of Christ, our great high Priest,
Our Prophet and our King !

'Tis he, my Soul ! whom God decreed,
For crimes which thou hast done,
A sacrifice and ransom great ;
Th' Almighty's only Son.

Sing then, my Soul, God's wond'rous love !
And bless thy Saviour's name,
Whose death hath made God's justice known ;
By whom salvation came.

The pangs of our expiring Lord
Hell's dark designs have broke,
And paid for follies not his own,
Oh ! blest be thou, my rock !

'Tis he whose bloody sweat did send
His pray'r to God on high,
And now, thro' him, our God will hear
The mourning Sinner's cry.

His

His righteousness is gone before,
And gains access to God,
For those whose feet shall stray no more,
But walk i' th' heavenly road.

So in his praise I'll spend my breath,
All my remaining years ;
His favour I will strive to gain
With prayers, and thanks, and tears.

I'll to his gates with songs of joy,
And to his courts repair ;
I'll now devote myself to him,
Who made my life his care.

Let then my heart for ever sing
Christ's death, God's love, and grace !
Let the whole Church address their King
With joy and songs of praise.

Sinners rejoice, and Saints be glad !
Christ's death salvation brought,
Which in the supper of the Lord,
We all to praise are taught.

Then make it your divine employ,
Pay thanks and honours due :
Tho' many to the feast are call'd,
The chosen are but few.*

The Prayer on Friday Morning,

For a thankful remembrance of the death of Christ.

MOST holy and almighty God, our heavenly Father, who of thy tender mercy

* Matt, xxii 10, 14.

cy didst give thy only Son, Jesus Christ, to suffer death upon the cross for our redemption, and hast instituted and ordained holy mysteries as pledges of his love, and for a continual remembrance of his death and passion, to our great and endless comfort : Behold, I do most affectionately, and with all the powers of my Soul and body, return my most hearty praise and thanksgiving for thy great mercy and compassion to me and all mankind in sending thy only Son into the world to redeem us from sin and misery, and by his meritorious death and passion to purchase for us eternal life. Grant, O Lord, that I may always most gratefully remember this exceeding love of my only Saviour Jesus Christ, thus dying for me ; and work in me all such holy and heavenly affections, as may dispose my heart to be a worthy guest at that holy table, prepared for the continual remembrance of the Sacrifice of the death of Christ, and of those benefits which we receive thereby. Praise the Lord, O my Soul, and forget not all his benefits, who forgiveth all thy sin, and healeth all thy infirmities, who saveth thy life from destruction, and crowneth thee with mercy and loving kindness.

I thy humble servant entirely desire thy fatherly goodness mercifully to accept this my sacrifice of praise and thanksgiving ; most
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humbly beseeching thee to grant, that by the merits and death of thy only Son Jesus Christ, and through faith in his blood, I and all thy whole Church may obtain remission of our sins, and all other benefits of his passion. And here I offer and present unto thee, O Lord, my Soul and body, to be a reasonable, holy, and lively sacrifice unto thee; humbly beseeching thee, that I, and all who are partakers of the holy Communion, may be filled with thy grace and heavenly benediction. And although I am unworthy, through my manifold sins, to offer unto thee any sacrifice, yet I beseech thee to accept this my bounden duty and service: not weighing my merits, but pardoning my offences, through Jesus Christ our Lord; by whom and with whom, in the unity of the Holy Ghost, all honour and glory be unto thee, O Father Almighty, world without end. *Amen.*

The Meditation for Friday Evening,

Upon Universal Charity.

Above all these things put on Charity, which is the bond of perfection. *Coloss. iii. 4.*

I O My Soul! our thankfulness cannot be heightened, but by the reviving in
our

our minds the memory of the benefits we have received ; and we are very properly led to these when we are celebrating the great instance of God's love to mankind, in his Son Jesus Christ. Our charity to all others can never be more effectually improved, or inflamed, than when we take our obligations to it from the love of God to ourselves, shewn in the commemoration of the death of Christ, and from our being all united in one body under him our head.

II. Thou knowest that faith without charity is dead ; and as I am but dust and ashes, thou must quicken me, or I shall not be able to profit any thing from all these good resolutions thou hast brought me to.

III. Hitherto we have been setting ourselves right towards God ; but I am told this is not all, we must proceed further, and enquire how the heart stands towards our neighbour, since we are expressly forbidden to offer up any gift or oblation unto God, if our hearts are leavened with malice, hatred, or revenge.

For, as Christ prefers mercy before sacrifice, we must forgive all manner of injuries, before we presume to eat of that bread, or to drink of that cup. And it is expressly said, that our prayers are not accepted, nor our pardon sealed in Heaven until such time as we forgive men their trespasses ; so that we

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can never be welcome or worthy guests at this heavenly feast, where Jesus the Saviour of penitents and the Prince of Peace is spiritually present, unless our repentance reconcile us to God, and our charity to all mankind. Wherefore we are told that it is requisite to be in charity with all men*. Flesh and blood think this a hard lesson. Tell me then, should my friend prove false, injurious, and endeavour to undo me; must I still trust him, love him and favour him as I used to do? should he seek to take away my estate, to hurt my reputation, or assault my person; must I endure this patiently, and seek no remedy, but treat him still in the friendly manner I used to do?

IV. I remember, thou hast told me how christianity obliges us to hate no man; to do no man any injury; to seek no revenge; † nor to take any, tho' it might be done with secrecy and safety: nay, that it obliges us to pray to God for the forgiveness of such, as may have injured us in the highest measure, and obliges us to deny them nothing that is due to justice, in humanity, and mercy: So that

V. Their enmity and ill usage will never excuse me from doing them any good turns that are due to them as men or christians. But can this hinder me from defending myself

* See the last exhortation in the Communion.

† Matth. v. 44. Luke vi. 13.

myself from any injury or violence? from recovering what is my own? or, from bringing upon them whatever mischief the law will inflict upon such transgressors?

VI. Shall christianity hinder me from breaking off friendship with one, who has shewed himself unworthy of it? nay, I am well satisfied that the doctrine of Christ is of greater purity, than to require me to continue him in that confidence and trust, he has heretofore been in, but now forfeited by falshood and ill usage. I know there can be no Communion between the disciples of God and Belial,* so that if we must not hate, yet we may dislike any one, that injures our reputation, fortune, or person.

VII. This I understand to mean, that we cease our friendship as to opinion, but not our readiness to do all good offices; as for example, if I have injured any one, I must be reconciled and make amends; and if any one has injured me, I must pray to God to forgive him, and so forgive him myself, as to return not evil for evil †, nor take any advantage against any to their prejudice.

VIII. Therefore, my Soul! it concludes in this: if our adversary be unreasonable, and will not be reconciled to us, it is enough that we have desired it, and shew ourselves disposed to

* 2 Cor. vi. 14. † Matth. v. 44. Luke vi. 13.

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it: only I shall always learn of thee to have immediate recourse in all difficulties, which may happen in like cases, to some prudent and good spiritual guide, who will tell me what is to be done in the matter; and especially I shall remember, that to be on the forgiving side, is wisdom, and pleasure, and superiority; yea, it is to do bravely, and to be a good christian.

The Hymn for Friday Evening,

Upon Universal Charity.

HAD I the tongues of Greeks and Jews,
And nobler speech than Angels use,
If love be absent, I am found
Like tinkling brass, an empty sound.*
Were I inspir'd to preach and tell
All that is done in heaven and hell:
Or could my faith the world remove,
Still I am nothing without love.
Should I distribute all my store
To feed the hungry, clothe the poor,
Or give my body to the flame
To gain a martyr's glorious name,
If love to God and love to men
Be absent, all my hopes are vain.
Nor tongues, nor gifts, nor fiery zeal
The work of love can e'er fulfil.

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* 1 Cor. xiii. 7.

*The second Hymn for Friday Evening.**On Christian Love and Charity.*

CHARITY, decent, modest, easy, kind,
 Softens the high, and rears the abject mind;
 Knows with just reins, and gentle hand to guide,
 Betwixt vile shame and arbitrary pride.
 Not soon provok'd, she easily forgives;
 And much she suffers, as she much believes.
 Soft peace she brings wherever she arrives;
 She builds our quiet as she forms our lives:
 Lays the rough paths of peevish nature even;
 And opens in each heart a little heaven.
 Each other gift, which God on man bestows,
 Its proper bounds and due restriction knows;
 To one fix'd purpose dedicates its power,
 And finishing its act, exists no more.
 Thus in obedience to what heaven decrees,
 Knowledge shall fail, and Prophecy shall cease:
 But lasting Charity's more ample sway,
 Nor bound by time, nor subject to decay,
 In happy triumph shall for ever live,
 And endless good diffuse, and endless praise
 receive.

Then constant Faith and holy Hope shall die,
 One lost in certainty, and one in joy;
 Whilst thou, more happy pow'r, fair Charity,
 Triumphant sister, greatest of the three!

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ignorance in asking; grant that all reasonable creatures who fear and obey thee, and are capable of understanding the greatness and glory of thy attributes, may unfeignedly admire and adore thee, and express their veneration and praises of thee, in ways most suitable to the condition of their nature, and the discoveries of thy divine will, revealed to us by Jesus Christ our Lord.

O Lord, who hast taught us that all our doings without charity are nothing worth; send thy Holy Ghost, and pour into my heart that most excellent gift of charity, the very bond of peace and of all virtues, without which, whosoever liveth is counted dead before thee; more especially, as I have presumed to commemorate the unspeakable love of my blessed Saviour in dying for me, let not my heart be destitute of love towards my brethren; extend thy mercy and forgiveness to all my enemies, persecutors and slanderers, and turn their hearts; which I as sincerely beg for them, as I hope for mercy and forgiveness at thy hands. Possess me with kindness and goodwill for all mankind, that my faith may work by love, and dispose my heart, according to my ability, to administer towards the wants and necessities of those, who are any ways afflicted or distressed in mind, body, or estate, and do unto all men as I would they should do

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unto me in like circumstances; that by doing good for evil, all men may know I am thy disciple. Oh! vouchsafe that all mankind may come to the knowledge and belief of thy true Religion, that so the Kingdom of Christ may be extended, and the eternal laws of Godliness, Righteousness, Charity, and Sobriety may be established throughout the whole world, to thy glory and the salvation of all mankind. For which end, grant that all who profess this thy true Religion may live in perfect obedience to its laws; and that men, as the infirmities of their nature will permit, may obey thee with proportionable sincerity and constancy, as do the spirits of the Saints in Heaven. Bestow on us, O gracious Lord, every day through the remaining part of our lives, as many of the things of this present world, as are sufficient for our necessary subsistence, for the useful and innocent conveniencies of life, forgiving us our sins, and withholding the punishments we have thereby deserved; in like manner as we freely and heartily for thy sake forgive all those injuries and offences which we have received from others. Let all the causes and occasions of temptations cease from us, or else deliver us from the power of them; that we may not be moved either with the enticements of riches, honours or pleasures, or with the fear of want,

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disgrace,

disgrace, or pain, to do any thing knowingly contrary to thy will ; and deliver us from all the evils and calamities, which either the malice of the devil, or the wickedness or misfortunes of the world might bring upon us, and set us at variance with thee, my God, or thy servants, our fellow creatures : and I most earnestly offer up these my petitions, because, O God, I know that thou canst and wilt do more for us than we can desire or deserve, who art infinite in power, glory, majesty, and mercy, from everlasting to everlasting. *Amen,*

The Meditation for Saturday Morning,

Upon Fasting before receiving the Holy Sacrament.

Let every man be fully persuaded in his own mind. He that eateth, eateth to the Lord, for he giveth God thanks ; and he that eateth not, to the Lord he eateth not, and giveth God thanks. *Rom. xiv. 5, 6.*

I. **O** My Soul ! thou knowest that flesh is weak and easily surprized ; too often carried about with every wind of doctrine : * thou hast had many conflicts with me, but since thou hast brought me into subjection to the

* Eph. iv. 14.

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the spirit, I am always ready to follow its dictates. But my Soul! thou demandest one thing of me which is not spiritual; it is altogether corporeal.

II. Thou requirest me to come fasting to the holy table or the supper of our Lord. If it be necessary to salvation, I will; but if you consider the institution, nothing of that kind is necessary; for it was instituted after Supper: nor has the church made any rule about it. Where therefore neither the laws of God nor those of our superiors have obliged us, we must use our prudence, and do that we find best.

III. There are these things, O my Soul! I shall propose in this case; if you find that my fasting makes you more devout and serious, and that you are in a better frame of mind, you should certainly choose to go to the Sacrament fasting; or if it be indifferent, and you are much the same whether I fast or not, and find it makes no change at all in you, I would for decency and with regard to ancient practice accompany you to the Sacrament fasting.

VI. But, as I have by custom contracted such a habit of eating or drinking some light matter every morning, that you know I shall be uneasy or disordered without it, so I hope you will permit me to do as I used to do, and that also for your own sake, and to strengthen devotion; because the purposes of fasting

(which are to raise the mind to God, and put it into a better frame) are better answered by moderate refreshment, than by wholly abstaining. Yet I say that as neither God, nor the Church, has appointed the contrary, I would advise the morning abstinence on Sacrament days, where the inconveniency of doing it is none; but I must disapprove of it if there be any inconvenience in abstaining.

V. And let us always remember that whether we abstain, or not, we do it without scruple in ourselves, and without censuring what another does, tho' contrary to what we do. But let us do in this, and in all other indifferent cases, what we believe will tend most to our own spiritual edification, without regard to what other people do; for every one is to give an account of his own deeds.

The Hymn on Saturday Morning.

INDULGE, O God, my humble claim,
 Thou art my hope, my joy, and rest;
 The glories that exalt thy name
 Stand all engag'd to make me blest.
 Thou great and good, thou just and wise,
 Thou art my Father and my God;
 And I am thine by sacred ties,
 Thy Son, thy Servant brought with blood.
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With heart and eyes and lifted hands

For thee I long, to thee I look,
As travellers in thirsty lands

Pant for the cooling water-brook.
Not fruits nor wines that tempt our taste

Nor all the joys our senses know,
Could make me so divinely blest,

Or raise my chearful passion so.
My life itself without thy love

No taste of pleasure could afford ;
'Twould but a tiresome burden prove,

If I were banish'd from the Lord.
Amidst the wakeful hours of night,

When busy cares afflict my head,
One thought of thee gives new delight,

And adds refreshment to my bed.
I'll lift my hands, I'll raise my voice,

While I have breath to pray or praise ;
This work shall make my heart rejoice,

And spend the remnant of my days.

Another.

BROAD is the road that leads to death,
And thousands walk together there,

But wisdom shews a narrower path

With here and there a traveller.

Deny thyself and take the cross,*

Is the Redeemer's great command ;

Mortals

* Matth. x. 38. Luke xiv. 27. Luke xvi. 24. Mark
viii. 34. Mark x. 21.

Mortals must count this Gold but dross,
 If they would gain this heav'nly land.
 The fearful soul that tires and faints,
 And walks the ways of God no more,
 Is but esteem'd almost a saint,
 And makes his own destruction sure ;
 Lord, let not all my hopes be vain,
 Create my heart entirely new,
 Which hypocrites could ne'er attain,
 Which false apostates never knew.

The Prayer on Saturday Morning,

*For obtaining such abstinence as is necessary to
 subdue the flesh to the spirit.*

ALMIGHTY and everlasting God, to
 whose good Providence I ascribe my
 health and safety, and owe the enjoyment of
 the comfortable refreshment of the night past,
 and the avoidance of those evils which I have
 justly deserved : for these, O Lord, and for all
 thy other mercies, I desire to adore and bless
 thy glorious name ; humbly beseeching thee
 to accept this my morning sacrifice of praise
 and thanksgiving, in and through the merits
 and mediation of my dear Redeemer, who
 fasted forty days and forty nights, * to teach us
 such abstinence, as may subdue our flesh to
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* Matth. iv. 2. Mark. i. 3. Luke iv. 2.

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the spirit, whereby we may ever obey thy will; and for his sake, O Lord, I humbly beseech thee to pardon all my sins, and grant that a due sense of thy mercies may be so deeply impressed upon my mind, that I may love thee above all things.

Vouchsafe me the assistance of thy good spirit, to enure me by self-denial to bring my body into subjection; to punish all those excesses I have been guilty of in the use of thy creatures; and to enable me to withstand the temptations of this wicked world, and with an undaunted courage and resolution to bear up under all the trials and difficulties, which I shall meet with in my christian warfare. Let my retirement from the world make me see the vanity and emptiness of it, and teach me to relish the pleasures of spiritual enjoyments; let me spend my solitary hours in the improvement of my christian knowledge, and do thou open my eyes, that I may see the wondrous things of thy law. Make me heartily to bewail my sins, and do thou work in me that godly sorrow, not to be repented of; that so I may manifest the sincerity of my love, by a constant and habitual care to do what is pleasing in thy sight.

O Lord, search my reins and my heart, prove me and examine my thoughts: * grant, I may sincerely examine the state of my own mind:

* Psalm cxxxix. 1. Psalm vii. 9. Psalm xxvi. 2.

mind; that perceiving how bitter a thing it is to depart from the living God, I may no longer continue at a distance from the fountain of joy and happiness; but be so truly honest and upright, and so steadfast and immoveable in the ways of truth and justice, that no worldly interest or advantage, how promising or great soever, may be able to shake my integrity. And give me grace, by confessing and forsaking my sins, to be entirely converted unto thee, and to depend upon thy Providence, so as to rest contented under all the dispensations of thy infinite wisdom and goodness. And tho' thou shouldst see fit to deprive me of any, or even all the comforts of this life, yet,

O gracious Father, leave me not destitute of those things that accompany salvation, nor deny me thy favour which is better than life itself. Whatever thou art pleased to deprive me of, yet take not from me, I beseech thee, the Comforts of thy holy Spirit; but in all the troubles and disappointments of this world, in all the calamities and trials I shall meet with here, be thou my only refuge and support, my stay and my trust, my Saviour, and mighty deliverer.*

Stand by me in all trials, succour me in every temptation, support me in discouragements, and advise me in all difficult cases: but

* Psalm xviii. 2. Psalm xl. 17. Psalm lxx. Psalm cxliv. 2.

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especially, O Lord, I most importunately beseech thee that, when the time of my dissolution draws nigh, and all things here begin to fail me, thou would'st then vouchsafe to strengthen and support me, and at last receive me into thy blessed kingdom: And, till that time draweth nigh,

Let thy great goodness, O Lord, continue to me thy favour and protection; let thy watchful providence be my guide and my guard. Keep me in thy fear all the day long, and grant that I may take nothing in hand but what is agreeable to thy blessed will. Into thy hands I commend my Soul and body, and all that are related to me, humbly beseeching thee to keep us from all evil, to lead us into all good, and carry us safely through the dangers and temptations of this wicked world, to that place of everlasting rest and peace, which thou hast prepared for thy faithful servants, through the merits of thy beloved Son, Jesus Christ our Lord; in whose words I call upon thee, saying, *Our Father, &c.*

The Meditation for Saturday Evening,

On presumptuous thoughts.

I hate vain thoughts, but thy law do I love. *'Psalm*
cxix. 113.

O My Soul! how hast thou struck me, how
am I dismayed at those checks of thy
voice

voice? the enemy had almost filled me with presumptuous thoughts of my own merits; I was very well satisfied, full of joy and holy consolation, assured of God's favour, the forgiveness of my sins, and everlasting happiness, since my return from the holy Sacrament, and our continual pious exercise for this week past: But

II. Thou art desponding, and fillest my ears with *It may not be*: one may, sayest thou, be in God's favour without knowing or believing it; and one may be (in the purpose of God) everlastingly happy in the world to come, and yet be miserable and desponding here on earth. So we may be forsaken, and full of presumptuous consolations: And,

III. Now I remember, we have already spoken of and agreed in these things before,* and I am fully satisfied that if we truly repent us of our sins, they shall certainly be forgiven, and we shall certainly be happy; but that is in the world to come; so that I shall always think upon that excellent admonition, never to credit any inward comfort and consolation, so much as to suffer them to puff me up any more that my sins are forgiven, at such a certain time, at, or after the receiving the Sacrament; for that is not quite so sure. You have made me sensible that no such joy or consolation

* See the first part of the new Week's Preparation.

tion is annexed by any promise of God, to the worthy reception of the blessed Sacrament; I believe that the benefits are secured by God's promise to the worthy receiver, from whence that joy may reasonably result; but the party may, by some indisposition of body or mind, not be filled with it. And,

IV. Therefore I will not expect or depend upon any such unusual lightness or consolations; but if they follow, it is well; if not, there is no harm or danger in the want of them. I will prepare myself by true and sincere repentance, and come with faith,* and as well disposed as I can, and leave the rest to God. Herein I shall have the satisfaction of having done my duty in the best manner I could, and with that I must be content; for the rest I see is not in my power.

V. I will not be disconsolate upon this occasion by being disappointed of such expectations, as my own warm imagination only may raise in me, without any reason or promise made on God's part. Though I should henceforward come away cold and little affected from the Sacrament, when I might expect my heart must have been filled with devout transports, I will not be dejected, nor believe I had not prepared myself as I ought to have done; when

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* See the last exhortation in the Communion Service.

thou, my Soul, upon examining my heart, canst not justly charge me with any considerable omissions or negligence in that work.

VI. Therefore, I will not be discouraged, if I find not that content and pleasure after my coming from the Sacrament, which I might hope and wish for before; but I will go on steadily in the ways of virtue, and do my christian duties constantly; and whether I feel the sensible warmths, and comforts of Religion or no, yet I shall be sure never to want at length the just rewards of it; for *those* depend upon uncertainties, *these* upon God's goodness, promise and truth, which cannot fail.

The Hymn for Saturday Evening.

Upon a presumptuous heart.

IS there presumption in my heart?
Search, glorious God, and see;
Or do I act a haughty part?
Lord, I appeal to thee.

I charge my thoughts, be humble still,
And all thy carriage mild,
Content, my Father, with thy will,
And quiet as a child.

The patient Soul, the lowly mind,
Shall have a large reward;
Let Saints in sorrow lie resign'd,
And-trust a faithful Lord.

Another.

Another.

BEHOLD how sinners disagree,
The publican and pharisee !
One doth his righteousness proclaim,
The other owns his guilt and shame.

This man at humble distance stands,
And cries for grace with lifted hands ;
That boldly rises near the throne,
And talks of duties he has done.

The Lord their different language knows,
And different answers he bestows ;
The humble Soul with grace he crowns,
Whilst on the proud his anger frowns.

Dear Father, let me never be
Join'd with the boasting Pharisee ;
I have no merits of my own,
But plead the sufferings of thy Son.

The Prayer, on Saturday Evening.

Against presumptuous thoughts.

ALmighty Lord God, who art infinitely great and infinitely good, the Maker and Lord of Heaven and earth ! I beseech thee to grant me a just sense of my own insufficiency, and a due regard of thy sove-

reign power and awful majesty. "O cleanse me from all presumptuous sins, lest they get the dominion over me." For though thou hast shewn thyself a most kind and indulgent Father to me, yet alas ! I have been an undutiful and disobedient child, and have made very ungrateful returns for those innumerable mercies and favours, which thou hast bestowed upon me. So that my conscience accuses me of having done many things contrary to thy blessed will ; of having acted foolishly and wickedly, contrary to my best and greatest interest, which is to obey thy will, and adore thy majesty and goodness.

I willingly acknowledge, O Lord, that the greatest concerns of this world are as nothing when compared with Eternity ; and yet how apt am I to grow careless and remiss in the great and important work of my Salvation, and to suffer my affections to be carried away after the things of this life ; for which I cannot expect any other desert than death, the just punishment of my sin ? But,

Thou art infinite in mercy, and "willest not the death of a sinner" ; remember then, I beseech thee, thy tender mercies ; and, for the sake and merits of my dear Redeemer, have mercy upon me, and be not angry with me for ever. Accept, O Lord, of that full, perfect and sufficient Sacrifice, which thy beloved Son
offered

offered upon the cross; and through the merit of his bitter death and passion pardon all my sins; particularly [*Here mention those you are most guilty of.*]

O Lord, give me an interest in the Blood of that immaculate Lamb Jesus Christ; and grant, that I may never render those sufferings which he underwent for sinners, ineffectual to the salvation of my Soul. Give me grace seriously to consider that it is my indispensable duty to forsake every evil way; and to that end possess my Soul with just and lively apprehensions of the infinite disproportion there is between this world and the next; that I may make a right use and improvement of all those gracious opportunities, which thou art pleased to give me, of working out my salvation, and securing an inheritance in that kingdom, which is to last for ever. Let no temptations or allurements divert me from securing the interests of my precious Soul; but

Grant that I may so pass through things temporal as not finally to lose things eternal; and that in all the concerns of this life, I may govern myself by the rules of temperance and sobriety, justice and honesty, prudence and moderation, and with an entire trust and dependance on thy fatherly care and good providence; that having always before my eyes that great account which I

must one day give, I may never dare to do any thing that may dishonour thy name; nor be so wretchedly foolish as to purchase any happiness in this world at the expence of thy favour.

Enable me to make thy laws the rule of all my actions; that I may approve myself to thee, as becometh thy servant; by being zealous and devout in thy service, kind and charitable towards my neighbour; by being meek and patient, quiet and peaceable, humble and inoffensive towards all men, and, as far as in me lies, useful and beneficial to the world; that for glorifying thee here upon earth, I may at my departure hence enter into the joy of my Lord, and be for ever glorified in thy heavenly kingdom. To this end,

I pray thee, give me grace to make a right use and improvement of all thy mercies, and vouchsafe, O Lord, to continue to me thy grace, favour and protection. Be pleased in thy great goodness to take me, and all that belongs to me, this night under the care of thy good providence; defend us from all perils and dangers; and after the comfortable refreshments of rest and sleep, raise us up in health and safety, with hearts full of love to thee, and zeal to thy service, that we may in the last day be raised to life immortal, through Jesus Christ our Lord; in the fullest sense of whose words I pray to be heard, saying, *Our Father, &c.*
CHRIST'S

CHRIST'S SERMON

ON THE MOUNT,

Being a summary of the Christian Religion,

Paraphrased by SAMUEL CLARKE, D. D.

CH A P. I.

Christ's Sermon on the Mount, beginning with the beatitudes, ver. 1. Christ's Disciples to be examples to the world, ver. 13. The Gospel fulfils and improves the Law, ver. 17. In the case of murder and anger, ver. 21. In the case of adultery and lust, ver. 27. In the case of divorces, ver. 31. In the case of swearing, ver. 33. In the case of revenge, ver. 38. Of loving our enemies, ver. 43.

AND seeing the multitudes, he went up into a mountain : when he was set, his disciples came unto him.

JESUS being pressed with the great multitude of people, retired from them to the top of a hill, and when he was sat down, his disciples, *and* as many as were desirous to hear his doctrine,* drew near and stood about him.

2 And he opened his mouth, and taught them, saying,

And he taught them in short the doctrine of the Christian Religion, saying :

3 Blessed are the poor in spirit, for theirs is the kingdom of heaven.

Blessed are those that are poor and humble, modest and contented ; who set not their hearts upon this present world, nor too eagerly seek the riches and splendor of it ; who prefer righteousness before wealth and honour, and can readily despise and contentedly part with these things for the sake of religion : blessed, I say, are these men ; for they are fitly prepared to be members of the true Church of God here, and shall be rewarded with eternal happiness hereafter.

4 Blessed are they that mourn : for they shall be comforted.

Blessed are those who live not in voluptuousness, but seriously lament the sins, and follies, and patiently endure the hardships and afflictions of this present life : for they shall be

* Luke vii. 1.

be comforted with the present peace and joy of the Holy Ghost, and with the happiness of the world to come.

5 Blessed are the meek; for they shall inherit the earth.

Blessed are those who are of a meek and gentle, a quiet and harmless spirit; free from passion and violence, from haughtiness and turbulency: for such men shall generally be secured in the quiet possession of their rights in this world by the peculiar providence of God; or, however, shall have an inheritance in that new earth, (2 *Pet.* iii. 13.) wherein peace and righteousness are for ever to dwell.

6 Blessed are they which do hunger and thirst after righteousness: for they shall be filled.

Blessed are those who earnestly desire to become truly virtuous and religious: for the grace of God will never fail to direct such men in the right way, and to assist them with sufficient means to attain the fruition of true virtue, both in the satisfaction of the present practice of it, and in the fulness of its future reward.

7 Blessed are the merciful: for they shall obtain mercy.

Blessed are those who are merciful and compassionate, ready to relieve the necessities of those that want, and to forgive the faults of those who have offended them: for to such

men God will be proportionably compassionate in the more ready forgiveness of their sins, and in bestowing on them the greater abundance of his mercy.

8 Blessed are the pure in heart : for they shall see God.

Blessed are those who are truly pure and holy, free from hypocrisy, and uncleanness; from all filthiness both of flesh and spirit : for to such men, God will make greater and clearer manifestations of himself in this life; and in that which is to come, they shall have a nearer and more immediate access to his presence and glory.

9 Blessed are the peace-makers : for they shall be called the children of God.

Blessed are those, who make it their business to promote the peace and welfare of mankind; to do all men all the good they can at all times; and to endeavour to settle the world in universal quiet and love : for these men, being made like to God in the imitation of his most excellent attributes, his goodness and love; shall be owned and received by him as his peculiar children, and shall be made like him also in the participation of his happiness.

10 Blessed are they which are persecuted for righteousness sake : for theirs is the kingdom of heaven.

Lastly,

Lastly, blessed are those, who undauntedly suffer for the sake of virtue and true Religion: for these men having given the greatest possible proof of their sincerity and constancy, shall receive an extraordinary crown, and a particular degree of reward in Heaven.

11 Blessed are ye when men shall revile you, and persecute you, and shall say all manner of evil against you falsely for my sake.

When therefore Men shall revile, and reproach, and persecute you, and say all manner of evil things of you falsely, and do all manner of injuries to you unjustly, only for the sake of virtue and the profession of the truth; then esteem yourselves doubly happy.

12 Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you.

Then rejoice, triumph, and leap for joy; for exceeding great shall be your reward in heaven. For thus in old time were the prophets and the best of men persecuted; with whom if ye patiently endure sufferings, ye shall also partake of their extraordinary reward.

13 ¶ Ye are the salt of the earth: but if the salt have lost its savour, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men.

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Be courageous therefore, and constant, and patient, ye are to be teachers and examples to the world. If by your sound doctrine and unblamable lives, ye propagate true Religion and virtue, ye shall preserve the world from corruption: but if ye, who are to be the instruments of reforming mankind, shall yourselves degenerate into softness and vice; wherewith shall ye be corrected and amended? ye will become the most useless, and incurable, and contemptible of men.

14 Ye are the light of the world. A city that is set on a hill, cannot be hid.

Ye are to be set up as a light in the world; to lead men by your doctrine from error to truth; and to convert them by your example from wickedness to virtue. Ye are to be the standard of true Religion, set up in the sight of all men, like a city built upon a hill.

15 Neither do men light a candle, and put it under a bushel, but on a candlestick, and it giveth light to all that are in the house.

As therefore a city upon a hill, cannot be hid from the sight of those that pass by: and as a candle useth not to be put under a bushel, but to be set in a candlestick to give light to the whole house:

16 Let your light so shine before men that they may see your good works, and glorify your Father which is in heaven.

Even so ought ye to be careful to make the example of your good lives bright and conspicuous

spicuous before men ; that they being thereby convinced of the excellency of your doctrine, may be converted to the belief of true Religion, and to the practice of true virtue, and so give glory to God.

17 ¶ Think not that I am come to destroy the law or the prophets : I am not come to destroy but to fulfil.

And do not think, because I give you these new precepts, that therefore I am come to destroy or abrogate the law and the prophets. No : I am not come to dissolve any one natural or moral obligation ; but on the contrary, to fulfil what was typified, to explain what was obscure, and to compleat what was imperfect.

18 For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled.

For assuredly there shall not be any part of the typical or ceremonial law, but shall truly be fulfilled : nor any one precept of the natural or moral law, but shall continue in its full force and obligation so long as the world endures.

19 Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven : but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven.

Whoso-

Whosoever therefore shall break any one, even the least of these moral precepts, not ignorantly or by surprize, but wilfully and presumptuously, so as to persist deliberately in the breach of it, and to teach or encourage others to do so likewise, he can be no good christian, nor shall have any place in the kingdom of Heaven. But on the contrary he that practises all these moral precepts, and teaches others the necessity of doing the same, such a one is the best christian, and shall be sure of the greatest reward.

20 For I say unto you, that except your righteousness shall exceed the righteousness of the Scribes and Pharisees, ye shall in no case enter into the kingdom of heaven.

So that unless your righteousness be more universal and more sincere than that of the Jewish doctors, Scribes and Pharisees, who frequently preferred outward ceremonies before moral duties; ye cannot be good christians, nor enter into the kingdom of Heaven.

21 ¶ Ye have heard, that it was said by them of old time, Thou shalt not kill: and whosoever shall kill, shall be in danger of the judgment.

Thus the Christian Religion is not designed to abolish the moral law, but to perfect and exalt it in many instances. As for example: the

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the law forbad murder, under the * pain of death.

22 But I say unto you, that whosoever is angry with his brother without a cause, shall be in danger of the judgment: and whosoever shall say to his brother, Raca, shall be in danger of the council: but whosoever shall say, Thou fool, shall be in danger of hell fire.

But I say unto you; whosoever shall so much as indulge rash and causeless anger or passion; shall be liable to be punished by God in another life, with a punishment proportionable to the severity of that capital one inflicted by the Jews on murderers. But he that shall suffer his passion to rise higher, and use himself to mock and deride others; shall be further punished by God with a severity proportionable to the greater punishment which used to be inflicted, by the higher council of the Jews upon the boldest offenders. But he that shall yet further indulge his passion, and accustom himself to rail, slander, and revile others; shall be punished by God with the severest of all the degrees of punishment, answering to that extraordinary one amongst men, of being burnt alive.

23 Therefore, if thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee;

If

* Exod xxi. 12. Lev. xxiv. 17.

If therefore, when you are about to pay any act of worship to God, you remember that there is any offence or difference between you and another; which may thus provoke God's anger against you:

24 Leave there thy gift before the altar and go thy way, first be reconciled to thy brother, and then come and offer thy gift.

Go immediately, and be first reconciled to your adversary, and then come and worship God.

25 Agree with thine adversary quickly, while thou art in the way with him: lest at any time the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison.

Above all things, be sure to put a timely end to all contentions that may arise; before things come to extremity, and it prove too late.

26 Verily I say unto thee, thou shalt by no means come out thence, till thou hast paid the uttermost farthing.

For as when one is going before the magistrate with his adversary, he may easily agree with him in the way, and put an end to the difference; but when once sentence is past, and he is put in prison, there is no more hope: so while God graciously affords you time and space, you may easily put an end

to all unchristian contentions; but if you be slow and delay till judgment overtake you, the time will be past, and there will remain nothing but endless punishment.

27 ¶ Ye have heard that it was said by them of old time, Thou shalt not commit adultery.

Again, the law saith, Thou shalt not commit adultery.

28 But I say unto you, that whosoever looketh on a woman to lust after her, hath committed adultery with her already in his heart.

But I say unto you, Whosoever looketh on a woman with unchaste desires and intentions is guilty of adultery in his own mind, and in the judgment of God, though he has not opportunity to commit the fact.

29 And if thy right eye offend thee, pluck it out and cast it from thee: for it is profitable for thee that one of thy members should perish, and not thy whole body should be cast into hell.

30 And if thy right hand offend thee, cut it off, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell.

Perhaps these more strict and exalted precepts may seem very difficult to be practised, like plucking out a right eye, or cutting off a right

right hand. But if any thing as dear to you as your right hand or right eye, be a cause of making you to sin; 'tis much better to resolve to part with it, and to suffer the present inconvenience, how great soever it be: than to let it be the cause of your eternal ruin.

31 It hath been said, Whosoever shall put away his wife, let him give her a writing of divorcement.

Again, the law permitted a man in several cases to give his wife a bill of divorcement, and to put her away.

32 But I say unto you, that whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery: and whosoever shall marry her that is divorced, committeth adultery.

But I say unto you, this was not according to the original design of God but only permitted to the Jews because of the hardness of their hearts, and to prevent greater evils. From henceforth therefore whosoever shall put away his wife and marry another, excepting only for the cause of adultery, shall be accounted guilty of causing both her that is put away, and him that shall afterwards marry her, to commit adultery.

33 ¶ Again ye have heard that it hath been said by them of old time, Thou shalt not for-

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swear thyself, but shalt perform unto the Lord
thine oaths.

Again, the law required that men should
not forswear themselves, but religiously per-
form whatever they had obliged themselves
to by oath.

34 But I say unto you, swear not at all;
neither by heaven, for it is God's throne:

But I say unto you, * *Swear not at all in
common conversation.* Invoke not the name of
God upon light occasions; but let your con-
versation be always so sincere and true, that
your affirmation may be received as an oath.
And do not think that mincing an oath, or
swearing by any other thing, will excuse you
from the guilt of this sin. For, swearing by
any of the creatures, is, in effect, swearing
by him that made them. Swear not therefore
by heaven; for this is swearing by the throne
of God, and consequently by God himself.

35 Nor by the earth, for it is his footstool:
neither by Jerusalem, for it is the city of the
great King.

Neither may you swear by the earth; for
this is swearing by the foot-stool of God, and
consequently by God himself. Neither may
you swear by Jerusalem; for this is swearing
by the city and temple of God, and conse-
quently by God himself.

36 Neither

* 'Tis evident our Saviour does not here forbid
swearing solemnly to any truth before a magistrate.

36 Neither shalt thou swear by thy head, because thou canst not make one hair white or black.

Neither may you swear by any other less sacred thing whatsoever; for every such thing is the creature of God, and you have not any power over it.

37 But let your communication be, Yea, yea; Nay, nay: for whatsoever in more than these, cometh of evil.

But let your whole conversation be only bare affirmation or denials. For whatever expressions are more than such, do proceed from some evil cause.

38 ¶ Ye have heard that it hath been said, An eye for an eye and a tooth for a tooth.

Again, the law allowed retaliation of evil; and that injury should be returned for injury, and loss for loss.

39 But I say unto you, that ye resist not evil; but whosoever shall smite thee on thy right cheek, turn to him the other also.

But I say unto you, *return not evil for evil.* But if any man injure you, and you cannot be relieved by *just and christian* authority; let him rather injure you * still, than that you should right yourselves by revenge.

40 And

* Christ does not here forbid to resist robbers and murderers, but is to be understood of smaller oppressions.

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40 And if any man will sue thee at the law and take away thy coat, let him have thy cloke also.

And if any man, even in going to law before just authority, will be contentious, and extort from you your due; suffer him in small matters to go away with it, * and rather yield him even more, than continue in contention with him.

41 And whosoever shall compel thee to go a mile, go with him twain.

And if a man will compel you to do an unreasonable thing, such as he has no right to demand; be content to do it, and even more than he demands, rather than return him violence for his violence.

42 Give to him that asketh thee, and from him that would borrow of thee, turn thou not away.

In all things endeavour to relieve the necessities, and contribute to the peace and satisfaction of all men. To him that begs any thing of you, give freely; and to him that desires to borrow, be not unwilling to lend.

43 ¶ Ye have heard that it hath been said, Thou shalt love thy neighbour, and hate thine enemy;

Lastly,

* So *Justin Martyr* reads the words somewhat more emphatically; Ἀφες αὐτῷ ἡ καὶ τὸ ἰσχυρόν.

Lastly, the law commands men to love their neighbours, but permits them to hate their enemies.

44 But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you:

But I say unto you, Love not only those who love you, but even those also who are your greatest enemies; speak well not only of those who speak well of you, but even of those also who revile and curse you; be kind, not only to those who are kind to you, but even to those also who hate and reproach you; and pray, not only for those who are friendly to you, but even for those also who injure and persecute you.

45 That ye may be the children of your Father which is in Heaven, for he maketh the sun to rise on the evil and on the good, and sendeth rain on the just and the unjust.

Raise your virtue and goodness, above the common rate of men; let it be so universal, as to come up to the imitation of God; who bestoweth the benefit of his sun and rain, upon the unjust and wicked, as well as upon the just and good.

46 For if you love them which love you, what reward have ye? do not even the publicans the same?

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If you love only those who love you, what extraordinary reward does this deserve? this is not at all above the ordinary practice of mankind. It is no more than what is generally done, even by persons of the lowest character.

47 And if you salute your brethren only, what do you more than others? do not even the publicans so?

And if ye be kind and friendly only to those who are the same to you, what extraordinary matter is this? this is no more than what the worst of men think themselves bound to do in common gratitude.

48 Be ye therefore perfect even as your Father, which is in heaven is perfect.

But let your charity and well-doing far exceed this common practice of men. Let it extend itself universally in imitation of the divine goodness, which is the greatest excellency and perfection of God.

C H A P. II.

Of alms, ver. 1. Of Prayer, ver. 5. Of fasting, ver. 16. Of the opposition between this world and the next, ver. 19.

TAKE heed that you do not your alms before men, to be seen of them; otherwise ye have no reward of your Father which is in heaven.

These are the instances, wherein your righteousness must exceed the righteousness of the Jewish Doctors and Pharisees, if you will attain to the virtue and reward of true christians. There are on the other hand several practices of theirs, which if ye will be my disciples, ye must as carefully avoid. And first, be careful not to give your alms openly; out of ostentation, to be seen and commended of men; for if you do, this praise of men will be reckoned to you as your reward, and ye shall have no reward in the kingdom of Heaven.

2 Therefore when thou doest thine alms, do not sound a trumpet before thee, as the hypocrites do, in the synagogues, and in the streets, that they may have glory of men. Verily, I say unto you, they have their reward.

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When therefore ye do any act of charity, be not like the hypocritical Pharisees, who strive to do it in the most open and public places, and contrive all possible ways to proclaim and publish it, that they may be admired and applauded by men. I tell you assuredly, this shall be their only reward, and they must expect no other from God.

3 But when thou doest thy alms, let not thy left hand know what the right hand doeth :

But when you bestow your alms, or do any act of mercy, (except in such cases where you may modestly by your good example stir up others to the like practice, to the greater glory of God and good of men : except, I say, in such cases) choose to do it with the greatest privacy and secrecy possible.

4 That thine alms may be in secret ; and thy Father which seeth in secret, himself shall reward thee openly.

And God who sees perfectly your secret piety, which cannot be seen or applauded of men ; and approves that sincerity of your heart ; will at the resurrection of the just, when all the actions of all men shall be made public, reward you openly before men and Angels.

5 ¶ And when thou prayest, thou shalt not be as the hypocrites are : for they love to pray standing in the synagogues, and in the corners

of the streets, that they may be seen of men. Verily I say unto you, they have their reward.

Again, when you offer up to God your private prayers, be not like the hypocritical Pharisees, who choose to say their pretended private prayers in the streets and places of common concourse, that they may be seen and applauded by men. I tell you assuredly, this shall be their only reward, and they must expect no other from God.

6 But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret, and thy Father which seeth in secret, shall reward thee openly.

But when you put up your private prayers to God, let each one retire alone into his closet, and shut himself up; and God, who heareth your most secret petitions, will openly reward your piety, and devotion.

7 But when ye pray, use not vain repetitions, as the heathen do: for they think that they shall be heard for their much speaking.

Only when you pray, do not use a multitude of words and vain repetitions, as is usual among the heathens. For they pray in such a manner, as if God regarded the labour of the outward action, more than the inward affection of the mind, or could be persuaded
and

and prevailed upon by a multiplicity of expressions.

8 Be not ye therefore like unto them: for your Father knoweth what things ye have need of, before ye ask him.

Do not therefore imitate them in this. For God, who knoweth all things, knoweth particularly all your wants, even before you ask him.

9 After this manner therefore pray ye: Our Father which art in Heaven, hallowed be thy Name.

But when you pray, use some such short form as this. *Almighty God, the creator and governor of all things, and the most bountiful benefactor of those who fear and obey thee, grant that all reasonable creatures, who are capable of understanding the greatness and glory of thy attributes, may unfeignedly admire and adore thee; and express their veneration and praises of thee, in ways most suitable to the condition of their nature, and the discoveries of thy will.*

10 Thy kingdom come, Thy will be done in earth, as it is in heaven.

Grant that all mankind may come to the knowledge and belief of thy true Religion: that the kingdom of Christ may be extended over all the earth, and the eternal Laws of Godliness, Righteousness, Charity and Sobriety,

be established through the whole World. Grant that all who profess this thy true Religion, may live in perfect obedience to the laws thereof: and that men, as the infirmity of their nature will permit, may obey thee with proportionable sincerity and constancy, as do the Spirits of the Blessed in Heaven.

11 Give us this day our daily bread.

Bestow upon us every day, through the remaining part of our lives, as many of the things of this present world, as may be sufficient for our necessary subsistence, and for the useful and innocent conveniencies of life.

12 And forgive us our debts, as we forgive our debtors.

Forgive us our sins, and withhold thy punishments which we have thereby deserved: in like manner as we freely and heartily forgive all those injuries and offences, which have by others been done to us.

13 And lead us not into temptation, but deliver us from evil: for thine is the kingdom, and the power, and the glory, for ever. Amen.

Take from us the causes and occasions of temptations, or else deliver us from the power of them: that we may not be moved, either with the enticements of Riches, Honours, or Pleasure; or with the fear of Want, Disgrace or Pain, to do any thing knowingly contrary to thy will. And deliver us from all the evils
and

and calamities, which either the malice of the devil, or the wickedness or misfortunes of the world might bring upon us. These petitions we offer up unto thee, O God; knowing that thou canst, and trusting in thy mercy that thou wilt do for us more than we can desire or deserve; who art infinite in Power, Glory, and Majesty, from everlasting to everlasting. Amen.

14 For, if you forgive men their trespasses, your heavenly Father will also forgive you.

After this manner ought ye to pray unto God. And in this prayer which I have now prescribed to you, ye are more especially to observe, that I have taught you to expect and pray for forgiveness of your sins at the hands of God, only in like manner as ye forgive one another your offences and trespasses. For if you readily forgive your trespasses against each other, God indeed will likewise upon this condition forgive you your sins.

15 But if ye forgive not men their trespasses, neither will your Father forgive your trespasses.

But if ye will not forgive one another, be assured, that neither will God be moved by any prayers or entreaties to forgive you.

16 ¶ Moreover when ye fast, be not as the hypocrites, of a sad countenance; for they disfigure their faces, that they may appear

unto men to fast. Verily, I say unto you, they have their reward.

Again when ye fast, be not like the hypocritical Pharisees, who put on sad and mournful looks, going about in mean and fordid garments, and with unwashed faces, that they may appear to men to be wonderfully devout, and may be applauded for the strictness and severity of their fast. I tell you assuredly this shall be their only reward, and they must expect no other from God.

17 But thou when thou fastest, anoint thine head, and wash thy face.

But when you fast, appear to men as at other times; put on no mournful looks, and make no ostentation of strictness and severity.

18 That thou appear not unto men to fast, but unto thy Father which is in secret: and thy Father which seeth in secret, shall reward thee openly.

Make no affected shew of fasting and sadness, but humble yourselves secretly in your devotions before God; and God who seeth the secret humiliations of your Souls, will reward you openly before Men and Angels.

19 ¶ Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal.

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In sum, whatever you do, regard not so much the appearance of this present world; but in all your actions have principally a respect to that which is to come. Be not over-solicitous to lay up a treasure of riches upon earth, which a thousand accidents may easily rob you of.

20 But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through and steal.

But be careful by good works, proceeding from true faith and love, to lay up a treasure of rewards in heaven, which no power upon earth, nor any accident can possibly deprive you of.

21 For where your treasure is, there will your heart be also.

For if your chief designs be to lay up a treasure here upon earth, your heart and affections will be fixed upon these things; and you will never be able to preserve that pious, resigned, and heavenly temper of mind, which the Christian Religion indispensably requires. But if the principal aim of your life, be to secure a treasure of happiness in heaven; then will your heart also and affections be settled there.

22 The light of the body is the eye: if there-

therefore thine eye be single, thy whole body shall be full of light.

Above all things therefore be sure to preserve this true judgment of the difference of things, *viz.* That the happiness of heaven is the treasure upon which your hearts are to be fixed; and that the things of this world ought not to be too eagerly desired, but to be sought with moderation, and used with simplicity and liberality. For as the eye, is to the direction of the body; so is this true judgment of things, to the state of the Soul. If the eye be clear and pure, the whole body will be enlightened and well guided: in like manner, if this true judgment of things be kept pure and uncorrupted, the state of the Soul will be good and well ordered.

23 But if thine eye be evil, thy whole body shall be full of darkness! If therefore the light that is in thee be darkness, how great is that darkness!

But as, on the contrary, if the eye be dim and cloudy, the whole body will be in the dark and without guidance: even so, if in this matter your judgment be vitiated and corrupted, the whole bent of the Soul will be erroneous and without direction. And how great is the error and misery of such a state!

24 ¶ No man can serve two masters: for either he will hate the one and love the other;

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or else he will hold to the one and despise the other. Ye cannot serve God and mammon.

The judgment and affections of the heart and soul, cannot at once be fixed and settled upon things of a different and contrary nature. No man can at the same time serve two masters of contrary dispositions, but he must obey the one and neglect the other. Ye cannot be truly religious, and sincere servants of God, while your hearts and affections are too intent upon the things of this present world.

25 Therefore I say unto you, Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body what ye shall put on; is not the life more than meat, and the body than raiment?

Since therefore ye cannot attend wholly to two contrary things at once; let your main and principal intentions be always fixed upon your chief, which is your future happiness, and after you have used reasonable industry to attain the necessities of this present life such as meat and drink, and cloathing;* be not any further solicitous about them; but rely upon the providence of God for a continual

* This precept to the Apostles, who were to spend their lives in travelling and propagating the Gospel may be understood in its most strict and literal sense; but to other Christians it must be applied in a larger sense, as I have paraphrased it.

nual supply of them; for he that first gave you life and being, without your caring or giving any assistance towards it; will much more bestow upon you things necessary for the support and preservation of that life.

26 Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they?

Consider the other creatures of God, which are of a lower rank than you; the birds, beasts, and plants. Consider how God, without their foreseeing their own wants, or being able to make any provision for themselves, preserves and nourishes, and furnishes them with all things necessary. And will not his providence much more provide for you?

27 Which of you by taking thought, can add one cubit unto his stature?

But however that be, your caring and solicitude cannot be of any advantage to you. 'Tis God, that without any care of yours gave you bodies; and 'tis God, that without your knowledge, nourishes them and causes them to increase and grow, by secret ways and imperceptible degrees. Ye cannot by any care whatever, so much as add one inch to the growth of your bodies, or one moment

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to your * age. Rely then upon the providence of God, (who will bless your ordinary industry, but is displeased at your anxious solicitude,) to supply you with things necessary for the nourishment of your body, and the preservation of your life.

28 And why take ye thought for raiment? consider the lilies of the field how they grow; they toil not, neither do they spin.

And as for clothing, why should ye be so much concerned about that? The flowers of the field take no care at all for themselves, and yet God gives them a continual increase, and clothes them with inimitable beauty.

29 And yet I say unto you, that even Solomon in all his glory was not arrayed like one of these.

For this their clothing is of such beauty and comeliness, as far exceeds all that the art of man can invent, or the cost of the greatest princes procure; so that all the glories even of Solomon's court, were dull and mean in comparison of these.

30 Wherefore if God so clothe the grass of the field, which to-day is, and to-morrow is cast into the oven, shall he not much more clothe you, O ye of little faith?

If then God thus clothes the short-lived flowers, which are but of a few days continuance:

* The word *ἡλικία* signifies indifferently, *Stature* or *Age*.

tinuance: how unreasonable it is for you to distrust his care and providence, whom he hath sent into the world for so much nobler purposes!

31 Therefore take no thought, saying, What shall we eat? or what shall we drink? or wherewithal shall we be clothed?

Be not therefore anxiously solicitous for the things of this present world, for meat, and drink, and clothing.

32 (For after all these things do the Gentiles seek) for your heavenly Father knoweth that ye have need of all these things.

For upon these things do the Gentiles, who know not the greatness of God's power and goodness, and the excellency of his true Religion, employ their thoughts. But God, who hath revealed to you far nobler things to be the objects of your care and meditation, knoweth that these things are necessary for your present subsistence, and will provide them for you.

33 But seek ye first the kingdom of God, and his righteousness, and all these things shall be added unto you.

Make it therefore your first and principal business, to understand true Religion, and live according to the precepts thereof: and all these smaller things shall be abundantly supplied to you by the providence of God.

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34 Take therefore no thought for the morrow: for the morrow shall take thought for the things of itself: sufficient unto the day, is the evil thereof.

And be not too eagerly concerned to make provision of these earthly things against the time to come: For 'tis time enough to take care for these things by a moderate industry, as they are wanted. Sufficient to the present time are the present troubles of life; and God would not have you add to them by an unreasonable solicitousness for the future.

C H A P. III.

Of censoriousness and rash judgment, ver. 1.

Of importunate prayer, ver. 7. Of equity, ver, 12. Of the difficulty of a religious life, ver. 13. Of false teachers, ver. 15. Of the necessity of obedience, ver. 21. The conclusion of Christ's sermon, ver. 21.

J U D G E not, that ye be not judged.

Be not severe and censorious in your judgment upon others, that ye provoke not God to use severity towards you.

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2 For

2 For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again.

For in what manner ye judge, and deal with others: whether with candour, mercy and charity; or with severity and rigour; in the same manner will God, when he comes to judgment, deal with you.

3 And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye?

Be not therefore so rigid in passing judgment upon others, as the hypocritical Pharisees and Jewish doctors are; but be more strict in the examination of your own lives. For how exceedingly unreasonable is it to condemn the lighter offences of others, while you are guilty of greater crimes yourselves!

4 Or how wilt thou say to thy brother, let me pull out the mote out of thine eye; and behold, a beam is in thine own eye?

With what ground and confidence can you undertake to reprove others for their smaller sins, while ye yourselves are conscious of more heinous ones? or with what skill can you instruct and direct others to correct and amend their faults, while ye have not judgment or integrity enough to be sensible of your own?

5 Thou hypocrite, first cast out the beam out of thine own eye; and then shalt thou see

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see clearly to cast out the mote out of thy brother's eye.

Lay aside therefore this foul hypocrisy. First effectually amend and reform your own lives: and then you may with judgment direct, and with authority urge and press others to reformation.

6 ¶ Give not that which is holy unto the dogs, neither cast ye your pearls before swine, lest they trample them under their feet, and turn again and rend you.

And yet even in this case there is a discretion to be used. The wise instructions and admonitions of the Gospel, are not to be always cast away upon obstinate and incorrigible men, who probably instead of being corrected and amended by them, will return you only scoffs, reproaches and contempt.

7 ¶ Ask, and it shall be given you: seek, and ye shall find: knock, and it shall be opened unto you.

These are the principal instructions necessary to direct you in the progress of a christian life. All which that you may be able to practise, you must apply yourselves to God in hearty prayer for his assistance. Which if you do with faith, constancy, and importunity, ye shall certainly obtain whatever ye desire, at least so far, and in such manner and degree, as is needful for you.

8 For every one that asketh, receiveth : and he that seeketh, findeth : and to him that knocketh, it shall be opened.

For whosoever thus prays, with faith, earnestness and perseverance ; God, as a merciful and tender father cannot deny him any thing that is necessary for him.

9 Or what man is there of you, whom if his son ask bread, will give him a stone ?

10 Or if he ask a fish, will give him a serpent ?

For if even among * you, who are frail and mortal men, tenacious, passionate, and froward, there is no one who when his Son begs of him any thing useful or necessary for life, can either deny to give it him, or give him any thing hurtful or useles in its stead ?

11 If ye then being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him ?

If men, I say, who are wicked and peevish and ill-natured, cannot but give good things to their children ; how much more shall God who is infinitely good and merciful, the gracious creator and preserver of all things, give such

* The words *τίς ἐξ ὑμῶν ἀνθρώπος*, are very emphatical. What *man* ? or who among *you men* ?

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such things as are needful to those who earnestly pray for them?

12 Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets.

And now if God thus deals with mankind, as to give them whatever they could reasonably expect from a most kind and loving father: then ought ye also so to deal with one another, as that every one be willing to do that always to another, which he can in reason expect another should do to him. This is that great rule wherein is contained our whole duty towards our neighbour: this is the sum of true religion, of righteousness and equity; this is what nature and the reason of things teaches: and this is what all God's Revelations to mankind, in the law and the prophets, tend ultimately to establish.

13 ¶ Enter ye in at the straight gate: for wide is the gate, and broad is the way that leadeth to destruction, and many there be which go in thereat:

These precepts may perhaps seem hard to men that are covetous, sensual, and lovers of the world; and there are indeed but few who will be at the pains to practise them sincerely. But if ye will attain eternal happiness, ye must resolve to be imitators of those few, and

to be content to follow them in the narrow path of virtue. The way to destruction is broad, soft and easy: and 'tis in this that the careless multitude walk.

14 Because strait is the gate, and narrow is the way which leadeth unto life, and few there be that find it.

But the way to happiness is narrow, and the paths of virtue are rough; and there are but few that can deny themselves the unlawful pleasures and vanities, and gaieties of the world, that they may be able to walk therein.

15 ¶ Beware of false prophets, which come to you in sheeps clothing, but inwardly they are ravening wolves.

There are many indeed that will pretend to conduct you in this way to happiness: but take care that you be not deceived by false pretenders that will come to you with great shows of piety, and specious appearances of humility and innocence: but their secret design will be to pervert you by false doctrines, to serve their lusts; and promote their own gain, by robbing and devouring you.

16 Ye shall know them by their fruits: do men gather grapes of thorns, or figs of thistles?

Ye shall know them from sincere preachers of righteousness, by the tendency of their doctrine,

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doctrine, and by their works and actions; by their pride, or their covetousness, or their sensuality, or their contentiousness, or the like. For as thorns cannot bring forth grapes, or thistles bear figs; so the scope of a man's doctrine and the actions of his life, will discover themselves to be suitable to the dispositions of his mind.

17 Even so every good tree bringeth forth good fruit: but a corrupt tree bringeth forth evil fruit.

As every good tree bringeth forth good fruit, and every corrupt tree bad fruit, so every good man doth good things, and every evil man evil things.

18 A good tree cannot bring forth evil fruit: neither can a corrupt tree bring forth good fruit.

A good man can no more do evil things, than a good tree can bring forth bad fruit; and a bad man, notwithstanding all his hypocrisy, can no more really and habitually do good things, than a corrupt tree can bring forth good fruit.

19 Every tree that bringeth not forth good fruit, is hewn down and cast into the fire.

Every tree that bringeth not forth good fruit, however it may look fair and be full of leaves, is yet by men counted good for nothing, but to be cut down and burnt. In like man-

ner every man, whose doctrine tends not to virtue, and whose works are not righteous, and just, and good; whatever pretences he may make to piety and religion; is certainly a bad man, and, if he continues so, designed of God to destruction.

20 Wherefore by their fruits ye shall know them.

By these fruits therefore of good and evil dispositions and actions, may ye certainly distinguish the preachers of true religion, from deceivers and false prophets.

21 ¶ Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven: but he that doth the will of my Father which is in heaven.

And according to these fruits of good and evil lives will God himself judge and reward or punish men. For not every one that makes an outward profession of religion, and believes and calls upon my name; but they only, who in their lives obey the commandments of God, shall enter into the kingdom of Heaven.

22 Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works?

Many will say unto me in the day of judgment; Lord, have we not believed and embraced thy true religion, and taught and preached

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preached it to others? and have we not had so great faith, as even to cast out devils and work miracles in thy name? wilt thou not therefore now receive us, and acknowledge us for thy true disciples?

23 And then will I profess unto them, I never knew you, depart from me ye that work iniquity.

But I shall reject them saying, Notwithstanding you have indeed done all these things, yet since in your lives and conversations ye did not obey my commandments, but were proud or covetous, or sensual, or contentious, therefore I never * looked upon you as my true disciples: neither do I now approve or acknowledge you: depart from me, all ye that have lived wickedly.

24 ¶ Therefore, whosoever heareth these sayings of mine, and doth them, I will liken him unto a wise man who built his house upon a rock:

Wherefore he that shall not only hear and receive these my instructions, but also remember,

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* The words οὐδέποτε ἔγνων, I never knew you, signify in Scripture phrase, I never approved you. Thus Psalm i. 6. The Lord knoweth, that is, approveth the way of the righteous. So Rom. vii. 15. That which I do οὐ γινώσκω, I know not, that is, I allow not. So 1 Cor. viii. 3. If any man love God, he is known, that is, approved of him.

ber, and consider, and practise, and live according to them; such a man may be compared to one that builds his house upon a rock.

25 And the rain descended, and the floods came, and the winds blew, and beat upon that house: and it fell not, for it was founded upon a rock.

For as a house founded upon a rock, stands unshaken and firm, against all the assaults of rains, and floods, and storms: so the man who in his life and conversation actually practises and obeys my instructions, will firmly resist all the temptations of the devil, the allurements of pleasure, and the terrors of persecution: and shall be able to stand in the final judgment, and be rewarded of God.

26 And every one that heareth these sayings of mine, and doth them not, shall be likened unto a foolish man, which built his house upon the sand:

But he that shall hear and receive my instructions; and yet not obey them in his life and actions; may fitly be compared to a foolish man who builds his house upon the sand.

27 And the rain descended, and the winds blew, and beat upon that house, and it fell, and great was the fall of it.

For as a house without foundation, built upon the loose sand, is not able to resist the assaults of winds and floods, but is easily overturned

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turned and ruined by them ; so the man who hears, and believes, and makes profession of true Religion, but lives not suitably to the precepts thereof : cannot resist the violence of temptation, and will not be able to stand before God in judgment, but shall perish for ever.

28 And it came to pass when Jesus had ended these sayings, the people were astonished at his doctrine.

Thus Jesus ended his Sermon, and the people which heard him were surprized with admiration at the excellency of his discourse.

29 For he taught them as one having authority, and not as the scribes.

For his doctrine was not like the preachings of the Jewish doctors, formal and trifling, full of vain traditions, and depending on the groundless authority of rabbies and heads of sects : but the things which he spake were great and noble : and he delivered them with a voice of majesty and authority, of gravity and truth.



CONTENTS.

R EASONS for publishing this second part of the New Week's Preparation,	— — —	Page 191
The generality of communicants labour under the same doubt and scruples concerning a worthy preparation for the Lord's Supper; which doubts and scruples are here removed,	— — —	ib.
Those Authors to blame who have made it their business to raise and inflame the devotion of their readers, but have taken no care about informing or settling their understandings,	— — —	192
What the most considerable doubts are, which render the minds of communicants uneasy,	— — —	ib.
Meditation is a noble exercise of the Soul, and why,	— — —	ib.
How the meditations are to be made use of,	— — —	193
Concerning the Hymns and their use,	— — —	ib.
Concerning the prayers,	— — —	ib.
Of the time to be spent in the preparation for the Sacrament,	— — —	194
Those who lay too great stress upon habitual preparation, deceive themselves,	— — —	ib.
Of our duty after receiving,	— — —	195
		All

CONTENTS.

- All the preparations in the world will not
avail us, if after the Sacrament we forget
our holy resolutions, — Page 195
- Some account of the method of this work, ib.
- This second part of the New Week's Prepa-
ration, will enable the devout communi-
cant to lead a holy and godly life for the
future — — ib.
- This second part is perfectly orthodox, being
grounded upon the Church Catechism and
Communion Service, — — 196
- Concerning the plain and comprehensive ex-
planation of that part of the Church Cate-
chism, which relates to the Sacrament of
the Lord's Supper, — — ib.
- A plain, and comprehensive explanation of
that part of the Church Catechism, which
relates to the Sacraments, especially that of
the Lord's Supper, with the authorities
from Scripture, upon which this explana-
tion is built — — 197

CONTENTS.

SUNDAY Evening.

A Preparatory prayer, proper to begin your devotions both Morning and Even- ing, — — —	Page 211
The Meditation upon the fallen state of man; and the great and gracious work of his Re- demption thro' Jesus Christ. —	ib.
The Hymn on the great blessings mankind re- ceived in their Redemption —	217
Another Hymn — —	218
Another Hymn — —	219
The prayer for strength and grace in our fallen state — — —	220
A concluding prayer — —	222
A prayer when you lie down on your bed — — —	223

MONDAY Morning.

When you go out of your chamber —	223
The Meditation upon the Institution of the Holy Sacrament of the Lord's Supper—	ib.
The Hymn, commemorating the Institution of the Lord's Supper —	228
The prayer to implore a continuance of God's grace bestowed upon us in this Sacra- ment — — —	229
	MON-

CONTENTS.

MONDAY Evening.

Before Examination	—	Page 232
Short heads of Examination for the Evening	— — —	233
The sinner's complaint	— —	234
A prayer for forgiveness of sins	—	235
The Meditation, shewing that there can be no excuse sufficient to keep us from receiving the Holy Sacrament of the Lord's Supper	— — —	ib.
The Hymn, being a holy resolution to approach the Lord's Table	—	242
The prayer for pardon and forgiveness of those sins, which are apt to deter us from approaching the Lord's Table	—	243

TUESDAY Morning.

The Meditation upon the manner of preparing ourselves to receive the holy Sacrament		246
The Hymn of sure trust in God's grace through Jesus Christ	— —	251
Another Hymn	— —	252
The prayer for the obtaining God's grace and protection	— —	253

TUES-

CONTENTS.

TUESDAY Evening.

The first Meditation of the great advantages of frequent Communion —	Page 256
The second Meditation upon the true repen- tance of a worthy Communicant —	260
The Hymn, containing the true Penitent's Confession and Petition —	263
The Prayer for the obtaining a true and sincere Repentance — —	264

WEDNESDAY Morning.

The Meditation on Self-Examination —	267
The Hymn on Confession of Sins to God	271
Another Hymn — —	272
The prayer for resignation and assistance —	ib.

WEDNESDAY Evening.

The Meditation upon a firm purpose of amend- ment, and towards leading a new life	275
The Hymn, being the character of a worthy Communicant, who has made Restitution in order to a new life —	278
The prayer for a full purpose of amendment, and to lead a new life —	279

THURS.

CONTENTS.

THURSDAY Morning.

The Meditation, being the Second part of the Meditation upon a firm purpose of amendment, and to lead a new life	Page 283
The Hymn, in which the penitent Communicant resolves to amend his future life —	286
The prayer for God's blessing on the amendment of our lives — —	287

THURSDAY Evening.

The Meditation upon a lively Faith in God's mercy through Christ, and a quiet conscience — —	289
The Hymn, to be repeated by a quiet conscience — —	293
Another Hymn — —	294
The prayer, for peace and quietness of conscience — —	ib.

FRIDAY Morning.

The Meditation on a thankful remembrance of Christ's Death. — —	297
The Hymn of thanksgiving in remembrance of Christ's Death — —	300
The prayer for a thankful remembrance of Christ's Death — —	301

FRI-

CONTENTS.

FRIDAY Evening.

The Meditation on universal charity	<i>Pa.</i>	303
The Hymn upon universal charity	—	307
Another Hymn	—	308
Another Hymn	—	309
The prayer for love and charity to all men	<i>ib.</i>	

SATURDAY Morning.

The Meditation upon fasting before receiving the holy Sacrament	—	312
The Hymn	—	314
Another Hymn	—	315
The prayers for obtaining such abstinence as is necessary to subdue the flesh to the Spirit	—	316

SATURDAY Evening.

The Meditation on presumptuous thoughts		319
The Hymn	—	322
Another Hymn	—	323
The prayer against presumptuous thoughts	<i>ib.</i>	
Christ's Sermon on the Mount, being a sum- mary of the Christian Religion, paraphraf- ed by <i>Samuel Clarke, D. D.</i>	—	327

FINIS.



